The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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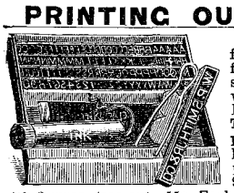

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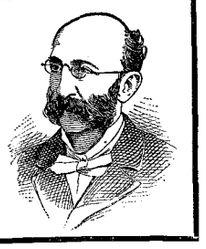

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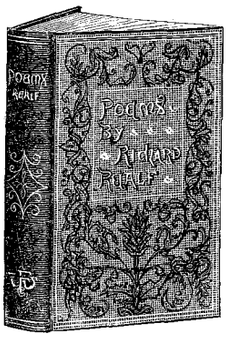

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TOPICS OF THE DAY.

PRESIDENT FAURE AND HIS SUCCESSOR IN FRANCE.

FRANÇOIS FELIX FAURE, President of France since 1895, died of apoplexy on February 16. Emile Loubet, president of the Senate, was elected to succeed him on February 18, by both Houses meeting in National Assembly at Versailles.

President Faure was born in Paris in 1841. He began life as a journeyman tanner, later becoming a shipowner in Havre and president of the Havre Chamber of Commerce. He was first elected tothe Chamber of Deputies as a Republican in 1881, and he became Under Secretary of State to the new Ministry of Commerce and Colonies under Premier Gambetta. He held the same post under Premiers Ferry and Tirard. Premier Dupuy made him Minister of Marine in 1893. At the time of President Faure's death M. Dupuy was serving as his Premier.

M. Loubet, the new President, was born two years earlier than M. Faure, at Marsaune. He is a lawyer by profession, and he became mayor of Montélimar. He entered the Chamber of Deputies in 1876, five years before M. Faure, taking his seat with the Republicans of the left. He was elected to the Senate in 1885; became Minister of Public Works in the short-lived cabinet of M. Tirard; became Premier in February, 1892, succeeding M. de Freycinet, and taking the portfolio of Minister of the Interior. His strong measures, after failure to secure arbitration of the miners' troubles at Carmaux, were supported by the Chamber, but his ministry went down in November, 1892, on account of the Panama scandals. In 1896 he first became president of the Senate. He is regarded as a Conservative with predilections for a stronger republican government. It is asserted that he has not taken sides in the Dreyfus affair, but antirevisionists opposed his election.

The Providence *Journal* reviews M. Faure's presidency as follows:

"As to M. Faure's career as President, any review must be divided into a discussion of his acts apart from the Dreyfus case and a survey of his policy throughout that remarkable series of episodes. In the examination of the four last years of his life, apart from the Dreyfus case, President Faure appears as an exemplary head of a great state. He was the right kind of a man for executive of a republic which is deficient in practical, modern ideas and yet is obliged to compete with nations that are guided by practical statesmen for the most selfish ends. He has done well in every little emergency where called upon to play a part. He has kept his head in the matter of Russian sympathies. Visiting St. Petersburg as a plain man, he conducted himself like neither a would-be sovereign nor a bourgeois upstart. No republican nor head of a republican state was ever treated to such honors as he received from the Czar on behalf of France. Such things mean less to-day than they would have implied a generation ago, but they were enough in their way as it was to turn the head of any but a man of self-respect and noble dignity. Moreover, the President spent his four years at the Elysée Palace without being involved in scandal. In other ways he has given to French affairs that good, moderate, and practical tone demanded after the canal disgrace and the exciting incidents of President Carnot's assassination and President Casimir-Perier's flighty career.

M. EMILE LOUBET,
New President of France.

"It is but the truth to say that the time has not yet come to judge Faure's course in regard to the Dreyfus case and concerning the future of the state as affected by that complication. It must be acknowledged, however, that the Dreyfus case is the touchstone of his career. One may perceive even at the present time that he has not acted like a strong man in connection with that affair. He has not been weak, but his direction of the administrative influence has been no more able and statesmanlike than that of a really weak man might have been. He has not fought the anti-Dreyfusards as President Carnot opposed the dangerous Boulanger. Nor has he attempted to call around him the men who would meet their onslaught. He has been tolerant, and far too much so, following out his first administrative act, the amnesty law, with a too consistent logic. The firebrands

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whom he permitted to return to their native land have done more than all others to precipitate the Dreyfus difficulty. And it can not be forgotten that France is in its present disturbed condition after four years of President Faure's services on behalf of the state. One of the old Republican brood, like M. Waldeck-Rousseau or M. Henri Brisson, who in 1895 were his competitors for the first place in the nation, would have ended the Dreyfus agitation by this time. As it is, France is widely believed to be not far distant from a new career as a monarchy, and for the tolerance of the growth of the demand for a militarism the President who has just passed away is largely blamable."

Of the crisis in France and the new President the Philadelphia *Ledger* says:

"The crisis in France brought about by the sudden death of President Faure can not be said to have passed until after the funeral on Thursday, an occasion when great crowds will be drawn to the streets and when agitators will seek to incite a revolt. This is foreshadowed in the violent speech of M. Deroulede to the crowd. . . . But for the present France is governed by law and order. M. Emile Loubet has been elected President by a good majority. He is described as a mediocre country lawyer, a colorless statesman, whose opinions even in the Dreyfus case are not known, and apparently the chief reason for opposition to his election was the desire on the part of anti-Dreyfus deputies to elect a President committed against revision. But there is good reason to believe that if M. Loubet should be established in his administration the country will have a safe, conservative President, the kind of executive now so greatly needed. M. Loubet is a thoroughgoing Republican; he is not ambitious in the sense of being self-seeking, and he accepts office in the right spirit, as a trust or duty imposed upon him which he must discharge strictly according to law.

"He will have the support of the great mass of Republicans, but the minor factions are very noisy and troublesome, and there is no knowing what they may accomplish by stirring up strife and disorder on the day of the funeral. If that crisis should be successfully passed, it is not unreasonable to expect a better administration from M. Loubet than would attend the exercise of executive duties by a more brilliant statesman. He is devoted to the republic, conservative, keeps his own counsel so well that no one knows exactly where he stands until the time comes to act, and yet there is no sign of weakness in his former administration of affairs. The only stain upon his record is that he appeared to be lukewarm regarding the investigation of the Panama scandals, but even his enemies, who have attempted to revive the cry of Panama against him, admit his personal honesty. This country has become so accustomed to setting aside its brilliant orators and finding good presidents in men without much fame as leaders or debaters in legislative halls, that it will not find in M. Loubet's retiring disposition any sure indication that he is unfit for the high office to which he has been elected. There is, on the other hand, good reason to believe that the National Assembly of France has made a very wise choice."

PRESIDENT McKINLEY AND COMMISSIONER REID ON THE PHILIPPINES.

TWO important addresses dealing with the Philippine problem were made at banquets in Boston and Chicago last week. President McKinley spoke before the Home Market Club in Boston on February 16, and Whitelaw Reid, one of the United States Peace Commissioners at Paris, spoke at the Lincoln dinner of the Marquette Club, Chicago, on February 13. The President emphasized in particular the high moral obligation thrust upon us by the evolution of events, which binds the people of the United States to take possession of the Philippines, promote good order, and fit the inhabitants for and confer upon them the blessings of liberty and civilization. Mr. Reid laid stress upon the fact that the Peace Treaty, besides establishing a novel principle of international law, gained for us, by right of indemnity for the war, enormous commercial opportunities not to be thrown away.

President McKinley said, in part:

"I do not know why in the year 1899 this republic has unexpectedly had placed before it mighty problems which it must face and meet. They have come and are here, and they could not be kept away. Many who were impatient for the conflict a year ago, apparently heedless of its larger results, are the first to cry out against the far-reaching consequences of their own act. Those of us who dreaded war most, and whose every effort was directed to prevent it, had fears of new and grave problems which might follow its inauguration. The evolution of events which no man could control has brought these problems upon us. Certain it is that they have not come through any fault on our own part, but as a high obligation, and we meet them with clear conscience and unselfish purpose, and with good heart resolve to undertake their solution. . . . . .

"We hear no complaint of the relations created by the war between this Government and the islands of Cuba and Puerto Rico. There are some, however, who regard the Philippines as in a different relation; but whatever variety of views there may be on this phase of the question, there is universal agreement that the Philippines shall not be turned back to Spain. No true American consents to that. Even if unwilling to accept them ourselves, it would have been a weak evasion of manly duty to require Spain to transfer them to some other power or powers, and thus shirk our own responsibility. Even if we had had, as we did not have, the power to compel such a transfer, it could not have been made without the most serious international complications.

"Such a course could not be thought of. And yet, had we refused to accept the cession of them, we should have had no power over them, even for their own good. We could not discharge the responsibilities upon us until these islands became ours either by conquest or treaty. There was but one alternative, and that was either Spain or the United States in the Philippines. The other suggestions—first, that they should be tossed into the arena of contention for the strife of nations, or, second, be left to the anarchy and chaos of no protectorate at all—were too shameful to be considered.

"The treaty gave them to the United States. Could we have required less and done our duty? Could we, after freeing the Filipinos from the domination of Spain, have left them without government and without power to protect life or property or to perform the international obligations essential to an independent state? Could we have left them in a state of anarchy and justified ourselves in our own consciences or before the tribunal of mankind? Could we have done that in the sight of God and man?

"Our concern was not for territory or trade or empire, but for the people whose interests and destiny, without our willing it, had been put in our hands. It was with this feeling that from the first day to the last not one word or line went from the Executive in Washington to our military and naval commanders at Manila or to our Peace Commissioners at Paris that did not put as the sole purpose to be kept in mind first, after the success of our arms and the maintenance of our own honor, the welfare and happiness and the rights of the inhabitants of the Philippine Islands. Did we need their consent to perform a great act for humanity? We had it in every aspiration of their minds, in every hope of their hearts. Was it necessary to ask their consent to capture Manila, the capital of their islands? Did we ask their consent to liberate them from Spanish sovereignty or to enter Manila bay and destroy the Spanish sea power there? We did not ask these; we were obeying a higher moral obligation which rested on us, and which did not require anybody's consent. We were doing our duty by them as God gave us the light to see our duty, with the consent of our own consciences and with the approval of civilization.

"Every present obligation has been met and fulfilled in the expulsion of Spanish sovereignty from their islands, and while the war that destroyed it was in progress we could not ask their views. Nor can we now ask their consent. Indeed, can any one tell me in what form it could be marshaled and ascertained until peace and order, so necessary to the reign of reason, shall be secured and established? A reign of terror is not the kind of rule under which right action and deliberate judgment are possible. It is not a good time for the liberator to submit important questions concerning liberty and government to the liberated, while they are engaged in shooting down their rescuers. . . . . .

"The future of the Philippine Islands is now in the hands of the American people. Until the treaty was ratified or rejected

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the Executive Department of this Government could only preserve the peace and protect life and property. That treaty now commits the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their American emancipators. No one can tell to-day what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being.

"If we knew everything by intuition—and I sometimes think that there are those who believe that if we do not they do—we should not need information; but, unfortunately, most of us are not in that happy state. The whole subject is now with Congress, and Congress is the voice, the conscience, and the judgmen of the American people. Upon their judgment and conscience can we not rely? I believe in them, I trust them. I know of no better or safer human tribunal than the people.

"Until Congress shall direct otherwise, it will be the duty of the Executive to possess and hold the Philippines, giving to the people thereof peace and order and beneficent government, affording them every opportunity to prosecute their lawful pursuits, encouraging them in thrift and industry, making them feel and know that we are their friends, not their enemies, that their good is our aim, that their welfare is our welfare, but that neither their aspirations nor ours can be realized until our authority is acknowledged and unquestioned.

"That the inhabitants of the Philippines will be benefited by this republic is my unshaken belief. That they will have a kindlier government under our guidance and that they will be aided in every possible way to be self-respecting and self-governing people is as true as that the American people love liberty and have an abiding faith in their own Government and in their own institutions.

"No imperial designs lurk in the American mind. They are alien to American sentiment, thought, and purpose. Our priceless principles undergo no change under a tropical sun. They go with the flag. They are wrought in every one of its sacred folds, and are inextinguishable in its shining stars.

> Why read ye not the changeless truth,
> The free can conquer but to save?

"If we can benefit these remote peoples, who will object? If in the years of the future they are established in government under law and liberty, who will regret our perils and sacrifices? Who will not rejoice in our heroism and humanity? Always perils, and always after them safety. Always darkness and clouds, but always shining through them the light and the sunshine; always cost and sacrifice, but always after them the fruition of liberty, education, and civilization.

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I can not bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart, but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education, and of homes, and whose children and children's children shall for ages hence bless the American republic because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization."

Commissioner Reid's address has been more briefly quoted in the press in general than the utterances of the President, but, as representing the somewhat different point of view of a (Republican) peace negotiator, we quote at length:

"If we have brought back too much, that is only a question for Congress and our own people. If we had brought back too little, it might have been again a question for the army and the navy.

"No one of you has ever been heard to find fault with an agent because in making a difficult settlement he got all you wanted, and a free option on something further that everybody else wanted! Do you know of any other civilized nation of the first or even the second class that wouldn't jump at that option on the Philippines? Ask Russia. Ask Germany. Ask Japan. Ask England or France. Ask little Belgium! And yet what one of them, unless it be Japan, has any conceivable interest in the Philippines to be compared with that of the mighty republic which now commands the one side of the Pacific, and unless this American generation is blinder to opportunity than any of its predecessors, will soon command the other?

"Put yourselves for a moment in our place on the Quai d'Orsay. Would you really have had your representatives in Paris, the guardians of your honor in negotiating peace with your enemy, declare that while Spanish rule in the West Indies was so wicked and barbarous that it was our duty to destroy it, we were now so eager for peace that for its sake we were willing in the East to reestablish that same wicked and barbarous rule? Or would you have had your agents in Paris, the guardians also of your material interests, throw away all chance for indemnity for a war that began with the treacherous murder of 266 American sailors on the *Maine*, and had cost your treasury during the year over $240,000,000? Would you have had them throw away a magnificent foothold for the trade of the farther East, which the fortune of war had placed in your hand; throw away a whole archipelago of boundless possibilities, economic and strategic; throw away this opportunity of centuries for your country? Would you have had them, on their own responsibility, then and there decide this question for all time, and absolutely refuse to reserve it for the decision of Congress, and of the American people, to whom that decision belongs, and who have the right to an opportunity first for its deliberate consideration? . . . . . .

"They [your Peace Commissioners] were dealing with a nation with whom it has never been easy to make peace, even when war was no longer possible; but they secured a peace treaty without a word that compromises the honor or endangers the interests of the country.

"They scrupulously reserved for your own decision, through your Congress or at the polls, the question of political status and civil rights for the inhabitants of your new possessions.

"They pledged the United States to absolute freedom in the exercise of their religion for all these recent Spanish subjects—pagan, Mohammedan, Confucian, or Christian.

"They maintained, in the face of the most vehement opposi-

ADDISON G. FOSTER (REP.), OF WASHINGTON.

JOSEPH V. QUARLES (REP.), OF WISCONSIN.

TWO NEW SENATORS-ELECT.

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tion not merely of Spain, but of wellnigh all Europe, a principle vital to oppressed people struggling for freedom—a principle without which our own freedom could not have been established, and without which any successful revolt against any unjust rule could be made practically impossible. That principle is that, contrary to the prevailing rule and practise in large transfers of sovereignty, debts do not necessarily follow the territory if incurred by the mother-country distinctly in efforts to enslave it. Where so incurred, your representatives persistently and successfully maintained that no attempt by the mother-country to mortgage to bondholders the revenues of custom-houses or in any way to pledge the future income of the territory could be recognized as a valid or binding security—that the moment the hand of the oppressor relaxed its grasp, his claim on the future revenues of the oppressed territory was gone. It is a doctrine that raised an outcry in every Continental bourse, and struck terror to every gambling European investor in national loans, floated at usurious profits, to raise funds for unjust wars. But it is right, and one may be proud that the United States stood like a rock—barring any road to peace which led to loading either on the liberated territory or on the people that had freed it the debts incurred in the wars against it. If this is not international law now, it will be; and the United States will have made it.

"But your representatives in Paris placed your country in no tricky attitude of endeavoring either to evade or repudiate just obligations. They recognized the duty of reimbursement for debts legitimately incurred for pacific improvements or otherwise, for the real benefit of the transferred territory. Not till it was shown that of the Philippine debt of forty millions Mexican, or a little under twenty millions of our money, over a fourth had been transferred direct to aid the war in Cuba, and the rest had been mainly spent in the war in Luzon, did your representatives hesitate at its payment; and even then they decided to give a lump sum equal to it, which could serve as a recognition of whatever debts Spain might have incurred in the past for expenditures there for the benefit of the people.

"They protected what was gained in the war from adroit efforts to put it all at risk again, through an untimely appeal to the noble principle of arbitration. They held—and I am sure the best friends of the principle will thank them for holding—that an honest resort to arbitration must come before war, to avert its horrors, not after war, to escape its consequences.

"They were enabled to pledge the most protectionist country in the world to the liberal and wise policy of the open door in the East.

"And finally they secured that diplomatic novelty, a treaty in which the acutest senatorial critics have not found a peg on which inadmissible claims against the country may be hung.

"At the same time they neither neglected nor feared the duty of caring for the material interests of their own country—the duty of grasping the enormous possibilities upon which we had stumbled, for sharing in the awakening and development of the farthest East. That way lies now the best hope of American commerce. There you may command a natural rather than an artificial trade—a trade which pushes itself instead of needing to be pushed; a trade with people who can send you things you want and can not produce, and take from you in return things they want and can not produce; in other words, a trade largely between different zones, and largely with less advanced peoples, comprising nearly one fourth the population of the globe, whose wants promise to be speedily and enormously developed.

"The Atlantic Ocean carries mainly a different trade, with people as advanced as ourselves, who could produce or procure elsewhere much of what they buy from us, while we could produce, if driven to it, most of what we need to buy from them. It is more or less therefore an artificial trade, as well as a trade in which we have lost the first place and will find it difficult to regain. The ocean carriage for the Atlantic is in the hands of our rivals.

"The Pacific Ocean, on the contrary, is in our hands now. Practically we own more than half the coast on this side, dominate the rest, and have midway stations in the Sandwich and Aleutian Islands. To extend now the authority of the United States over the great Philippine archipelago is to fence in the China Sea and secure an almost equally commanding position on the other side of the Pacific—doubling our control of it and of the fabulous trade the twentieth century will see it bear. Rightly used it enables the United States to convert the Pacific Ocean almost into an American lake.

"Are we to lose all this through a mushy sentimentality, characteristic neither of practical nor of responsible people—alike un-American and un-Christian, since it would humiliate us by showing lack of nerve to hold what we are entitled to, and incriminate us by entailing endless bloodshed and anarchy on a people whom we have already stripped of the only government they have known for three hundred years, and whom we should thus abandon to civil war and foreign spoliation?"

Mr. Reid proceeds to dispose of alleged bugbears in this fashion:

"Let us free our minds of some bugbears. One of them is this notion that with the retention of the Philippines our manufacturers will be crushed by the products of cheap Eastern labor. But it does not abolish our custom-houses; and we can still enforce whatever protection we desire.

"Another is that our American workmen will be swamped under the immigration of cheap Eastern labor. But tropical labor does not emigrate to colder climates. None have ever come. If we need a law to keep them out, we can make it.

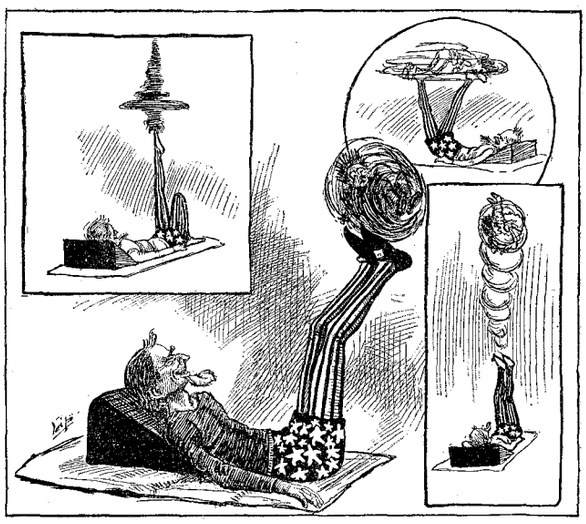
"It is a bugbear that the Filipinos would be citizens of the United States, and would therefore have the same rights of free travel and free entry of their own manufactures with other citizens. The treaty did not make them citizens of the United States at all; and they never will be, unless you neglect your Congress.

"It is a bugbear that anybody living on territory or other property belonging to the United States must be a citizen. The Constitution says that 'persons born or naturalized in the United States are citizens of the United States'; while it adds in the same sentence, 'and of the State wherein they reside,' showing plainly that the provision does not necessarily relate to territories.

"It is equally a bugbear that the tariff must necessarily be the same over any of the territory or other property of the United States, as it is in the nation itself. The Constitution requires that 'all duties, imposts, and excises shall be the same throughout the United States,' and while there was an incidental expression from the Supreme Bench in 1820 to the effect that this should include the District of Columbia and other territory, it was no part even then of the decision actually rendered, and it would be absurd to stretch this mere dictum of three quarters of a century ago, relating then at any rate to this continent alone, to carry the Dingley tariff now across to the Antipodes."

Brushing aside these bugbears, says Mr. Reid, what are the obvious duties of the hour?

"First, hold what you are entitled to. If you are ever to part with it, wait at least till you have examined it and found out that you have no use for it. Before yielding to temporary difficulties at the outset, take time to be quite sure you are ready now to abandon your chance for a commanding position in the trade of China, in the commercial control of the Pacific Ocean, and in the richest commercial development of the approaching century.



UNCLE SAM, EQUILIBRIST.

With the kind assistance of Aguinaldo, Uncle Sam will now entertain the world for a few moments.—*The Evening News, Detroit.*

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"Next resist admission of any of our new possessions as States or their organization on a plan designed to prepare them for admission. Stand firm for the present American Union of sister States, undiluted by anybody's archipelagoes.

"Make this fight easiest by making it at the beginning. Resist the first insidious effort to change the character of this Union by leaving the Continent. We want no Puerto Ricans or Cubans to be sending Senators and Representatives to Washington to help govern the American Union, any more than we want Kanakas or Tagalos or Visayas or Mohammedan Malays. We will do them good and not harm, if we may, all the days of our life; but, please God, we will not divide this republic, the heritage of our fathers, among them.

"Resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed to an extreme never imagined by the men who framed it, and never for one moment acted upon in their own practise. Why should we force Jefferson's language to a meaning Jefferson himself never gave it in dealing with the people of Louisiana, or Andrew Jackson in dealing with those of South Carolina, or Abraham Lincoln with the seceding States, or any responsible statesman of the country at any period in its history in dealing with Indians or New Mexicans or Californians or Russians? What have the Tagalos done for us that we should treat them better and put them on a plane higher than any of these?

"And next, resist alike either schemes for purely military governments; or schemes for territorial civil governments, with offices filled up by carpet-baggers from the United States, on an allotment of increased patronage, fairly divided among the bosses of the different States. Egypt under Lord Cromer is an object-lesson of what may be done in a more excellent way by men of our race in dealing with such a problem. Better still, and right under our eyes, is the successful solution of the identical problem that confronts us, in the English organization and administration of the federated Malay states on the Malacca peninsula. . . . . .

"If there is real reason to fear that the American people can not restrain themselves from throwing open the doors of our Senate and House of Representatives to such sister states as Luzon or the Visayas, or the Sandwich Islands, or Puerto Rico, or even Cuba, then the sooner we beg some civilized nation, with more common sense and less sentimentality and gush, to take them off our hands the better. If we are unequal to a manly and intelligent discharge of the responsibilities the war has entailed, then let us confess our unworthiness, and beg Japan to assume the duties of a civilized Christian state toward the Philippines, while England can extend the same relief to us in Cuba and Puerto Rico. But, having thus ignominiously shirked the position demanded by our belligerency and our success, let us never again presume to take a place among the self-respecting and responsible nations of the earth that can ever lay us liable to another such task. If called to it, let us at the outset admit our unfitness, withdraw within our own borders, and leave these larger duties of the world to less incapable races or less craven rulers.

"Far other and brighter are the hopes I have ventured to cherish concerning the course of the American people in this emergency. I have thought there was encouragement for nations as well as for individuals in remembering the sobering and steadying influence of great responsibilities suddenly devolved. When Prince Hal comes to the crown he is apt to abjure Falstaff. When we come to the critical and dangerous work of controlling turbulent, semitropical dependencies, the agents we choose can not be the ward-heelers of the local bosses. Now, if ever, is the time to rally the brain and conscience of the American people to a real elevation and purification of their civil service, to the most exalted standards of public duty, to the most strenuous and united effort of all men of good will, to make our Government worthy of the new and great responsibilities which the Providence of God rather than any purpose of man has imposed upon it."

THIS thing of taking up the white man's burden is no snap.—*The Republic, St. Louis.*

PERHAPS Mr. Hanna would have us lay a bounty on Filipino scalps.—*The World-Herald, Omaha.*

THE Filipino doesn't seem to appreciate the advantages of compulsory civilization.—*The Record, Chicago.*

AGONCILLO'S steal to second base did not get much applause from the grand stand.—*The Times, Richmond.*

TREASURY DEFICIT.

DURING the debate on the Sundry Civil Appropriation bill in the House of Representatives, Chairman Cannon (Rep.) of the appropriations committee, declared that Secretary Gage's estimate of a deficit of $112,000,000 in the Treasury at the end of the current fiscal year, July 1, was much too low. Chairman Cannon's estimate places the probable deficit at $159,000,000, not including the payment of $20,000,000 to Spain under the provisions of the Peace Treaty. Nor did these figures include proposed expenditures for ship bounties or a Nicaraguan canal. Secretary Gage's estimate of a deficiency of only $31,000,000 for the next fiscal year could not have included, in Mr. Cannon's opinion, the increased expenditures necessarily following the occupation of the Philippines, for treaty obligations (claims already amounting to $25,000,000), or for the increase of both army and navy. Present revenues, he thought, would "support the navy and army and perform our duties here and in our outlying possessions this year and next, but if we are to accomplish that we must see to it that no great appropriations go through in the immediate future. If you take on great blocks of expenditures you must issue bonds." He added that there could be no reduction in the war taxes during the next two years.

Timely Note of Warning.—"Mr. Cannon would encourage the rehabilitation of the merchant marine and the construction of the canal upon the important condition that federal revenues be forthcoming sufficient to meet the expenditures for these purposes. Furthermore, in his judgment there is not sufficient time left at this session of Congress to give the requisite consideration to the subsidy or canal bill.

"'The Canal bill,' declared the speaker, 'can not properly be considered during the next three weeks. When you can tell me what the cost of this enterprise will be and when we can get title to the territory and arrange the means to pay for the canal, I'll join hands with you.'

"Presenting the situation in another form, Mr. Cannon is represented as declaring that at the close of the present fiscal year all the available cash in the Treasury, exclusive of the $100,000,000 gold reserve, would be spent except $8,000,000; 'in other words, all the revenues of the year will have been expended and the war loan will have been expended, save $8,000,000.' The extraordinary expenditures for naval equipment must be met. The country must support an increased army, a large portion of it still engaged in actual warfare in the Philippines to suppress a rebellion against the federal authority. The duty before us with reference to our new responsibilities in Cuba and the Philippines, and the payment of the liabilities we have already unselfishly assumed on their behalf, are serious obligations. The existing heavy drafts on the federal Treasury should not be supplemented by financial responsibility for projects in the furtherance of which the bonded debt of the nation and its revenues must be enormously augmented. Mr. Cannon has discharged a patriotic duty in drawing public attention to what he perceives to be the facts. A policy of silence would be futile and foolish."—*The Ledger (Ind. Rep.), Philadelphia.*

"Tiresome Talk about Public Economy."—"With the war tax loaded upon the people of the United States, $610,000,000 is all the revenue in sight for the year, and that will not pay the expenses and urgent demands upon the Government. Several years ago a great howl was made because Congress for two years appropriated $500,000,000 a year, or $1,000,000,000 for the two years. No Congress since then has been able to get along with much less than $500,000,000 a year, and now the expenses of the Government are largely over $600,000,000 a year.

"This vast and growing nation will need to spend a great deal of money, even with a really economical Administration. Now, when all political parties are demanding that all sorts of wholesale benefits must be paid broadcast out of the Government's coffers, it is useless to talk any more about an economical Administration, and it would not be surprising if a government bond issue will be called for before the country is much older."—*The Picayune (Dem.), New Orleans.*

Expansion at Expense of Home Interests.—"Expansion is expensive. Home interests must suffer to meet the cost. . . .

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To retain—and subjugate—'our outlying possessions,' there must be a large and continuous increase in our army and navy expenditures and in other expenses. It is 'a logical sequence.' If we take up 'the white man's burden' in the tropics it can not but gall the shoulders of the home dwellers. The money for carrying on the expansion policy must come out of the people and must be the first provided.

"If there are to be large appropriations for home improvements, if needed public buildings are to be erected, if harbors are to be improved and waterways deepened, they must wait to see if anything is left after the obligations which the expansion policy has entailed upon us are met. If not enough is left the improvements must wait for years, or bonds must be issued and the burden of debt and interest increased.

"As Mr. Cannon well said: 'It is the part of wisdom and common prudence fully to realize the condition which confronts us.'" —*The Plain Dealer* (*Dem.*), *Cleveland.*

Obstruction to the Nicaragua Canal.—"Secretary Gage is somewhat skeptical as to the foregoing figures. He thinks they are entirely too high and that there is not the slightest cause for alarm. Mr. Cannon's error is in the assumption that the expenditures for the remainder of the fiscal year will be proportionately as great as for the part of the year just closed, whereas it is apparent that war outlays are decreasing and that the averages for the coming months will be considerably less than they have been for some time back. Such being the case, there is no reason why a Nicaraguan canal bill should not be passed at the present session of Congress. There never can be any quarrel on the part of the American people about an expenditure which may be called a good investment. . . . The truth is that the Nicaraguan canal should have been built long ago. The men in Congress who are opposing it, when the urgency of its construction is so apparent, would seem to be deficient both in intelligence and patriotism." —*The Eagle* (*Ind. Dem.*), *Brooklyn.*

REPORT OF THE WAR INVESTIGATING COMMISSION.

IN view of the fact that the President has appointed a military court of inquiry (consisting of Maj.-Gen. James F. Wade, Brig.-Gen. George W. Davis, Col. George L. Gillespie, and Lieut.-Gen. George B. Davis, recorder) to investigate Major-General Miles's allegations concerning beef furnished to the army, the report of the War Investigating Commission receives little respect from the newspaper press. This commission of nine was appointed by the President last September (see THE LITERARY DIGEST, October 1) and in the course of its work visited various camps and held sessions in different cities to take testimony. Its members were Maj.-Gen. Grenville M. Dodge, chairman; Maj.-Gen. Alexander McDowell McCook, Brig.-Gen. John M. Wilson, ex-Gov. Urban Woodbury of Vermont, Gen. James A. Beaver, Col. Charles Denby (appointed a Philippine Commissioner), Col. J. A. Sexton (who died February 5), Capt. Evan P. Howell, and Dr. Phineas S. Connor.

An official abstract of the 65,000 words of the report was given to the press on February 12. This shows that of 495 witnesses examined, only General Miles refused to be sworn or affirmed. No evidence that any one connected with the War Department has dishonestly received a dollar was secured.

The Commission thinks that the President should have power to use officers on the retired list for active service in war. It recommends strict examination and schools of instruction for officers. Of routine work in the departments the Commission says: "No well-regulated concern or corporation could transact business satisfactorily under such regulations as govern the staff departments, and the fact that every officer of each of the staff departments holding responsible positions has been obliged to ignore routine, demonstrates the necessity of a thorough reform." The work of increasing an army of 28,183 to 268,609, between April and August, arming, clothing, feeding, and equipping the same so promptly "will remain one of the marvels of history." The country should be hereafter in a better state of preparation for war. There should be a remedy for the divided authority and responsibility in the War Department which now produces friction: "The President must have the same power of selection of his general-in-chief as he has of his Secretary of War; without this there can be no guaranty that he will give, or that the Secretary of War will place in the general-in-chief that confidence which is necessary to perfect harmony. Neither the President nor the Secretary of War should have in the command of the army an officer who is not working in harmony with him."

Of the Secretary of War it is said:

"The records of the War Department which have been laid before us show that the Secretary of War extended to all chiefs of bureaus cordial and full support, and promptly responded to every proper demand made upon him by commanding officers. No testimony has been presented showing intentional neglect of duty nor any attempt to serve personal interests. The charges made that the Secretary of War was pecuniarily interested in contracts, purchases, and other transactions of the War Department have been thoroughly examined and found baseless. In the judgment of the Commission there was lacking in the general administration of the War Department during the continuance of war with Spain that complete grasp of the situation which was essential to the highest efficiency and discipline of the army."

The Commission commends the administration of Adjutant-General Corbin's department, and finds that Inspector-General Breckinridge's department, was not as efficient as it ought to have been. Numerous complaints concerning transportation on land and water (Quartermaster Ludington's department), and consequent inefficiency and discomfort, are set forth in considerable detail, but despite painful deficiencies Santiago was captured.

No reference is made in the Commission's report to the offense for which Commissary-General Eagan was court-martialed. Troops were without rations only one day in front of Santiago, owing to local conditions. Major-General Miles's statement regarding "embalmed beef," and Dr. Daly's communication regarding his suspicions that refrigerated beef had been chemically treated, are discredited. General Miles and Major Daly are both criticized for not communicating earlier their suspicions to the President, the Secretary of War, or the Commissary-General. The Commission sent to commissaries in January for samples of refrigerated beef, and analysis by chemists of the Agricultural Department discovered no deleterious chemicals. There were complaints about canned meats, but the Commission reproduces an indorsement of canned meats for Alaskan sufferers by General Miles in 1897.

Commendation is given to the Signal Corps, Pay Department, Engineer Department, and Ordnance Department.

The following recommendations are made for the Medical Department:

"1. A larger force of commissioned medical officers.
"2. Authority to establish in time of war a proper volunteer hospital corps.
"3. A reserve corps of selected trained women nurses, ready to serve when necessity shall arise, but under ordinary circumstances, owing no duty to the War Department, except to report residence at determined intervals.
"4. A year's supply for an army of at least four times the actual strength, all such medicines, hospital furniture, and stores as are not materially damaged by keeping to be held constantly on hand in the medical-supply depots.
"5. The charge of transportation to such an extent as will secure prompt shipment and ready delivery of all medical supplies.
"6. The simplification of administrative 'paper work' so that medical officers may be able to more thoroughly discharge their sanitary and strictly medical duties.
"7. The securing of such legislation as will authorize all surgeons in medical charge of troops, hospitals, transports, trains, and independent commands to draw from the Subsistence Department funds for the purchase of such articles as may be necessary to the proper treatment of soldiers too sick to use the army ration; this to take the place of all commutation of rations of the sick now authorized.

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"8. Convalescent soldiers traveling on furlough should be furnished transportation, sleeping-berths or staterooms, and $1.50 per diem for subsistence in lieu of rations, the soldier not to be held accountable or chargeable for this amount."

Of the various camps, Camp Thomas at Chickamauga, and Camp Alger, were "unsatisfactory" and "undesirable." Camp Wikoff at Montauk Point suffered from hasty preparation and congested transportation, but bad conditions were exaggerated. Camps at Anniston, Ala.; Huntsville, Ala.; Knoxvile, Tenn.; Lexington, Ky., and Camp Meade, Pa., were entirely satisfactory.

Closing paragraphs of the report read:

"The result of the Santiago campaign was the complete realization of the several objects contemplated: The capture of the city with its fortifications and munitions of war, together with immense supplies of foodstuffs and ammunition (the former estimated by General Wood at 1,200,000 rations), the surrender of the entire province of Santiago de Cuba, with all the troops garrisoning the same (amounting as already stated to between 23,000 and 24,000); the destruction by the navy of Admiral Cervera's fleet after its departure from the harbor, and the general demorlization of the Spanish forces and the discomfiture of the Spanish Government and people, leading almost immediately to overtures for peace by Spain. All this was accomplished without the loss of a prisoner or a gun or a color, and with the list of casualties aggregating in killed less than 250, and in wounded less than 1,400—losses which in comparison with results are less than ever have heretofore occurred in modern warfare. It should be added, also, that the total deaths in battle from wounds and disease from the beginning to the end of the episode, aggregated less than 3,000—only a fraction over 1 per cent. . . . . .

"In concluding its labors it is with much pleasure that the Commission reports that notwithstanding the haste with which the nation entered upon the war with Spain, the resulting and almost inevitable confusion in bureau and camp, the many difficulties of arming, assembling, and transporting large bodies of hitherto untrained men, the carrying on of active operations in two hemispheres, the people of the United States should ever be proud of its soldiers, who cooperating with its sailors in less than three months put an end to Spanish colonial power, enfranchised oppressed people, and taught the world at large the strength and the nobility of a great republic."

Very few commendations of the Commission's report appear in the daily papers, and criticism is sharpened by the reported utterances of Dr. Connor, of the Commission, at Cincinnati. Dr. Connor in a signed statement says:

"I did not state that 'the commanding-general who, in the time of great importance, the time that meant much to the destiny of the United States and the world, was in the rear of the victorious army crying "Beef!" "Beef!" should be dismissed from the army that he belongs to and not reduced in rank.'

"The statement, and the whole statement, was that 'it was not the first time in history that there was heard in the rear of a victorious army the discordant cry of "Beef!" "Beef," and in legal fashion cited, "Henry *vs.* Hook, 1st Wirt, 261.' No statement was made that the major-general commanding the army was 'the only officer who belittled the efforts of the Administration, and the War Department in particular, the only one who manifested any jealousy. He disgraced the dignity and the honor of his exalted position. Again I say he should be dismissed from the service,' nor anything relating to these matters.

"I did say, and it is true, that the major-general commanding the army was the only witness before the Commission who would neither swear nor affirm, and the only general officer before us who had not a single good word to say for the officers and men of the army.

"Having expressed the opinion that the Commission was glad that there was to be a Board of Inquiry to investigate the matter of beef issue, and the hope that it would be able to ascertain all the facts, I hazarded the prediction that, 'if the Board of Inquiry reaches the same conclusion as the War Investigating Committee, then the commanding general will be dismissed from the army of the United States,' and I fully believe that this is a true statement of what will come."

Among Republican papers the New York *Sun* and the Chicago *Inter Ocean* consider the Commissioners' work well done. *The Sun* criticizes General Miles's negligence, refers to the examination of samples of beef for the Commission, and says:

"If the sweeping allegations of the commanding general had been sustained it would have been a public calamity, for alarm as to the meat supply would have spread throughout the country and a vast American industry would have been destroyed. The canned meats also, of which there has been so much criticism, were tested by the Commission and analyzed under its direction, and no injurious chemicals, boric or salicylic acid, were found.

"The aspersions of General Miles on the meat supply, therefore, are disposed of effectually, for we do not doubt that the military court recently appointed by the War Department will sustain fully and finally the conclusions of this Commission, since they are supported by indisputable scientific proof. Undoubtedly, in a tropical climate, under intense heat, the canned beef may become unpalatable and even offensive, but that is an inevitable result, and some change of form in this meat ration may be requisite; but that as supplied to our troops during the war it was exactly the same as is used by the people in civil life, is established beyond question. The troops ate exactly the same meat the people consume, both refrigerated and canned.

"Nothing remains to afford any justification or any excuse for the conduct of the commanding general of the army in making his horrible allegation that the Government was corruptly feeding the troops with 'embalmed beef.' It was false and infamous."

The Inter Ocean says:

"It is undeniable that many mistakes were made during the war, but mistakes were inevitable under the necessity for hasty preparation. The War Department was compelled to use untrained as well as trained men and to do the best it could with the material at hand. It is undeniable that the War Department, with no general staff, with no supplies on hand, with no equipments or munitions of war for an army of more than 25,000 men, did better in arming, equipping, and supplying an army of 200,000 men than most nations could have done under similar circumstances. The American people knew this at the time, but sensation-mongers chose to discredit the Administration and the American Government by venomous assaults on General Alger. They have their answer in the report of the Commission."

The Philadelphia *Press* emphasizes "the final and sufficient cause for most shortcomings" in the reported evil of divided authority and responsibility in the War Department. The New York *Tribune* says:

"The animus against General Miles is too evident to be mistaken. It would mar a finding where the Commission was the accepted judge. When the judgment by reason of the creation of the Court of Inquiry is unnecessary, and is apparently given for the sake of indulging that animus, its character becomes still more unsatisfactory. General Miles and those who testified for him are marked for personal criticism in conspicuous exception to all other officers. We are told that Camp Alger was 'undesirable, and was not abandoned too soon,' but hear nothing about who made the mistake of selecting it. But of the camp at Miami, Fla., which was 'found in all respects unsuitable' and abandoned, we are not allowed to forget that it 'was selected by the major-general commanding.' The commissioners before they know it are started on a course of rather sharp criticism of deficiencies in management at Santiago, but just on the point of saying who made the mistakes they bring themselves up quickly with a glowing tribute to the men who won a famous victory in spite of blunders. In dealing with the beef question itself the same partiality is shown. In one breath General Miles and Surgeon Daly are censured for not having more promptly reported their suspicions of chemicals, and in the next they are discredited as libelers and their allegations thrown contemptuously out of court."

The Minneapolis *Journal* says:

"The strong commendation of Secretary Alger is interesting—and grotesque. That he exercised all proper diligence and supervision and had experienced and efficient subordinates will be laid alongside of the bungling transportation service and the scarcely less than criminal inefficiency of the hospital service, and the

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verdict of the Commission will be rejected. George Kennan, in his new book on the war, records a frightful state of inefficiency in this department. It is true there was limited time for preparations, but, limited time or not, an efficient head of the War Department would never have been chargeable with such notorious disorder and lack of direction as existed in connection with the Shafter expedition from Tampa to Santiago. The War Commission's report, of course, does not end this matter."

The Chicago *Times-Herald* asserts that—

"opinions of the report and findings of the War Investigation Commission will vary according to the prejudices of the citizen who reads them. . . . To the unbiased students of the report, if such there be, its chief fault will probably seem to be an absence of judicial tone. In the place of this it is so phrased as to leave the impression that the commissioners knew they were dealing with a ticklish subject and were desirous of justifying rather than adjudicating their points. This lends to the whole report an apologetic tone, which detracts from its effectiveness. . . . . .

"Taken as a whole, the report of the Commission, no matter what may be thought of its conclusions and recommendations, is a valuable contribution to the nation's knowledge of the war, and should lead to the adoption of many reforms by which the mistakes of 1898 may be avoided in ——. He who lives to see it may fill in the blank with the date of our next war and comment on how we have profited by experience in this."

The Buffalo *Express* declares that the Commission's report is "general, rather than specific; apologetic, rather than critical," confirming the greater part of newspaper reports regarding mismanagement but failing to fix responsibility:

"This is not what the country wanted. It already was satisfied that mismanagement had occurred. The 1,200 deaths in the home camps were evidence of that. It did not need to be reminded that a stupendous work had been successfully accomplished despite the blunders in detail. But it wanted to know the men, the laws, and the regulations which were at fault. And these have not been pointed out by the Commission. On that account its work will be of little value. It has had no effect, apparently, on the army reorganization bill now before Congress, and it does not appear that the Commission has even sought to influence legislation in any important particulars."

The Baltimore *American* uses the phrases "the Alger Whitewash Farce," "the Alger Relief Board," and says:

"The Court of Inquiry, unlike its predecessor, will not assume that its chief purposes are to whitewash Alger. It will not badger witnesses like Dr. Daly, who give unpleasant testimony. This is impossible in a military court, where witnesses are always treated with respect and consideration. If canned meats sent to the army in Puerto Rico are analyzed and found to be unfit for food, the court will not send out and get canned meats from somewhere else to show that the findings of the chemist are impossible and the finder unworthy of credit. Such silly proceedings are unknown to a court of inquiry. The value of evidence is taught as part of the curriculum of an educated soldier, and he knows that if a man sees another murdered his evidence is worth more than that of a million who were not present and did not see the murder."

The Detroit *Tribune* (Sil. Rep.) declares that "if General Miles can prove his case there are a number of beef contractors in Chicago who will deserve to be taken out and shot. If he fails it will be the end of his military career."

Turning to Democratic papers we find the Hartford, Conn., *Times* saying: "The difference between the efforts to whitewash Russell A. Alger and his scandalous and incapable management of the War Department, and the efforts of the army chiefs in Paris to prevent justice from being done to the innocent Captain Dreyfus, is a difference in degree only and not in kind." The New York *Journal* declares that the Secretary of War and the Commissary Department had knowledge, for three months before General Miles testified, of the facts regarding the meat condemned by General Miles's commissary officers at Puerto Rico. The New Orleans *Picayune* says that—

"The whitewashing report of the committee of politicians appointed by the President to investigate the conduct of the war is so one-sided and unsatisfactory that it is received with jeers and derision, and even with indignation. That part of it in regard to the charges of unfitness of the beef furnished to the army is so flagrantly disregardful of the weight of direct evidence furnished that the President has felt obliged to refer that matter to a special court of inquiry."

The Richmond *Times* discovers that "the moral of the whole case is that if the Democratic Party would only discard free silver and its war upon vested rights and nominate a sure-enough Democrat on a real Democratic platform, Alger would swamp McKinley."

TOPICS IN BRIEF.

IN other words, Mr. Kipling would have Uncle Sam take up John Bull's burden.—*The World-Herald*, *Omaha*.

WE trust that Senator Hoar did not neglect to take a long, last look at the Constitution.—*The Tribune*, *Detroit*.

AGUINALDO is about to pay the penalty of being a father of his country without the consent of other nations.—*The Tribune*, *Detroit*.

IN the clash between the Americans and Filipinos it is reported that 4,000 of the natives were "benevolently assimilated."—*The Free Press*, *Detroit*.

GENERAL EAGAN will be further humiliated by being compelled to receive pay for services which he is disqualified from performing.—*The Star*, *Washington*.

ONE example of an endless chain which we may see some day is Government control of railroads, railroads' control of politicians, and politicians' control of the Government.—*The Ledger*, *Philadelphia*.

HER IMPRESSION.—"Who is Aguinaldo?" asked Maud. "Why, don't you know?" responded Mamie. "He's a Malay." "Oh, yes! How stupid of me. One of those people who come from Malaria."—*The Star*, *Washington*.

HIS INVESTMENT.—"What did your friend do with all his money?"

"It's tied up just at present," answered Senator Sorghum.

"In speculation?"

"Well, kind o'. The legislature's in a deadlock."—*The Star*, *Washington*.

"THE simplest efforts last the longest," said the gifted lecturer. "Look at Mary's lamb—forever embalmed in deathless verse." At this moment a tall stranger in the audience suddenly arose, and in a voice choked with hot emotion fiercely cried: "You're a liar!" Then he dramatically stalked from the room. "Who was that man?" inquired the startled lecturer. "Oh," said the chairmen of the lecture committee, "you mustn't mind him. He belongs to the Commissary Department!—*The Plaindealer*, *Cleveland*."

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LETTERS AND ART.

IDEALISM IN CONTEMPORARY LIFE AND ART.

HAS there been an idealistic renascence in recent years? Are those right who have been pointing to alleged evidence of a revulsion from materialism and naturalism, of a return to an inspiring faith and optimism? Edouard Rod, the distinguished French critic and novelist, in an essay on "Contemporary Idealism" just published in a volume entitled "Nouvelles Études sur le XIXe Siècle," answers these questions in the affirmative and gives his reasons for his conclusions. Idealism, he says, is not something concrete and palpable. It is a general doctrine, a state of mind, an intellectual and moral background, a horizon created by our souls in order to enclose the phenomena of our life. M. Rod, after quoting several definitions of idealism, gives his own as follows:

"To be an idealist, it is enough to have the sense of the mystery of things, the sentiment of moral propriety, a penchant for contemplation, disinterestedness, generosity; to have preserved a certain candor in the relations with one's fellows; to subordinate personal and material ends to higher, impersonal, and remote interests. If one is occupied with letters or poetry, it is necessary to seek or put there a certain standard of beauty, to open the eyes toward the invisible, to extend the arms toward the incorporeal, and in the thousand details of daily routine to subordinate the practical to the vague and subtle."

M. Rod indorses completely the views set forth in a lecture by Brunetière on the tendencies in modern thought. In the domain of the sciences, as well as in that of literature and in that of politics and social activity, Brunetière contended, the spirit of to-day differs very profoundly from that of yesterday. The reign of "fact" is over, as is the predominance of extreme individualism. In music, the definitive and complete triumph of Wagnerism; in painting, the success of Puvis de Chavannes; in the drama, the popularity of Dumas *fils*—these are equally the victories achieved by idealism. In politics, in spite of the melancholy spectacle which we witness in this relation as a whole, Socialism, in so far as it seeks to arouse the masses by firing them with grand ideas of the general welfare, also marks a return to the same tendency. In fact, adds M. Rod, idealism, which was a term of reproach and contempt some years ago, which was used as synonymous with "lie," convention, illusion, prejudice, has become a compliment. To call a new play or new book idealistic is to bespeak high favor for it, to commend and extol it. When Feuillet wrote his "Romance of a Poor Young Man," he met only derision and mockery for his sentimentalism and innocence; to-day the revival of this play draws crowds to the Odéon, and Feuillet is regaining his glory.

What, then, Rod asks, is the message and meaning of contemporary idealism? He answers thus:

"Idealism affirms that we have been deceived. More material comfort has been given us, but we do not find ourselves more satisfied for that reason. We rediscover in our inmost soul the old needs of the heart which have been denied; we aspire with the same ardor to a certitude which science has failed to yield. Idealism says: 'Return to me, and you will find what you are seeking; I will guide you along the path which leads to the intimate and mysterious goal, whither you are unconsciously impelled by your true nature; I will illumine before you the unknown spaces whose mists your spiritual eyes would fain pierce.' Idealism, at the same time, promises an amelioration, an improvement not only of the moral condition, but also of the material condition of daily existence. After having restored to us the celestial realm, idealism undertakes to order differently the terrestrial realm.

"This is much; perhaps this is too much to promise. M. Brunetière has perceived this, and having pleaded the cause of idealism, he takes care to mark the limits of its victory and the danger of pursuing the defeated adversary too far. One can indeed say, according to him, that idealism and naturalism are two tendencies which must encourage and restrain each other, and that we must check now the one, now the other. Naturalism has its perils, but so has idealism, even in art, literature, and music, and we could not consent to allow either to overcome the other. We could not allow art to make itself its own end, nor could we consent to its entire subordination to utility. We could not decline to recognize the grandeur of science, but we could not allow it to become the arbiter of human destiny.

"It is for having pushed things too far that naturalism finds itself abandoned to-day; it is because science had undertaken engagements it could not discharge that we speak of its failure. The same fate will overtake idealism, if its triumphant champions abuse their advantages, and it will be necessary to begin all over again. From all appearances, this hour will strike inevitably—probably very soon, too, for we live at a time when excesses are frequent and quick reactions are engendered—to such an extent, in fact, that the two systems clash and succeed each other with a rapidity which would have astonished our fathers, who were wont to conserve the same literary and artistic formulas for two or three generations, and longer. But we should not lament over these oscillations, for they, after all, constitute our movement."—*Translation made for* THE LITERARY DIGEST.

SCOTLAND'S FERTILITY IN GENIUS.

MR. HAMILTON W. MABIE, in an address delivered recently at Cooper Union, New York, called attention to the fact that, for the last four or five centuries, there has not been a generation but has found its Scotchman to make authentic appeal, through the medium of literature, to the hearts and imaginations of the English-speaking people. He said:

"Now, why is it that a little country so far to the north, under skies so ungenial, swept by mists and desolated by winds, has been so fertile in men of genius? It is not an accident. In the first place, there are no accidents, and the man of genius is least of all an accident. The man of talent can work by himself, but the man of genius depends on the men around him. The quality of the man of genius is not skill of the hand; it is insight; it is sympathy; it is the power of seeing and of expressing what lies in the heart of his generation or of humanity. If that heart is full, if that experience is rich, if there is something deep and grand in the race, then the man of genius has great things to say; but if he appears among a race that has no depth of experience, no greatness of vision, the man of genius is just as limited as the commonplace man.

"In Greece—the country with such a splendid history, with such artistic instinct, with such adaptation of the people to their own plays, with such a wealth of tradition—a man of genius is rich beyond measure. A man of genius in Shakespeare's time also had untold riches upon which to draw; but the man of genius in Patagonia, what could he be? You must look for something beyond the man of genius, which makes him possible. You will always find his explanation in the soil out of which he grows. Last summer I was talking with one of the foremost contemporary Scotch writers, and I said to him: 'Is there not a great deal of poetry among the commonest and most uneducated people in Scotland?'

"Said he: 'They are saturated with it.'

"One day in the early spring he was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed and his bonnet in his hand. My friend came up and said to him after a bit:

"'I did not speak to you, Sandy, because I thought you might be at your prayers.'

"'Well, not exactly that,' said the old man, but I tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world!'

"Where untrained farming folk go out and take off their hats to the beauty of the world, it is there that we may expect to find poets.

"Peasants do not use the language of poets unless they have

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the souls of poets in them. I could multiply instances to show that with all their shrewdness and canniness, there is a deep inexhaustible fountain of sentiment in every generation of that people, from the unremembered writers of the first ballads through Robert Burns and Walter Scott to the men of to-day. It is not an accident that the Scotch have been speaking to us so long; it is because there is something rich in the soil behind it. It is my belief that the Scotch people have derived their inspiration from their knowledge of the great poetry of the Old and New Testaments. Nobody can know the Psalms of David or the prophecies of Isaiah or that sublime Book of Job, without being imbued with a keen imagination. So, I believe that it is largely because of this that a little people so far to the north, so out of the reach of balmy skies and tropical influences, are so rich in the greater elements of thought and knowledge and art and life."

THE REVIEWS ON SIR EDWARD BURNE-JONES.

THE works of the late Sir Edward Burne-Jones were on exhibition during December at the New Gallery, London, and the big reviews have been discussing both the art and the artist. Years ago Rossetti said: "If, as I hold, the noblest picture is a painted poem, then I say that in the whole history of art there has never been a painter more greatly gifted than Burne-Jones, with the highest qualities of poetical invention." About the same time, Ruskin delivered his verdict as follows: "The art of Burne-Jones is simply the only art-work at present produced in England, which will be received by the future as classic in its kind—the best that has been or could be."

The Edinburgh Review (January) comments that while objectively the work of this artist is unreal, subjectively it expresses with unfaltering stedfastness his own inborn conceptions of beauty. Hence the appeal of his art must be markedly temperamental. Burne-Jones's pictures, the writer says, because of their intimate association with certain distinct phases of idealism, imagination, and emotion, challenge the attention of those to whom the "criticism on life" which modern art affords is a study and a problem. *The Review* proceeds:

"And this none the less because they present almost invariably an antithesis to the dominant tendencies of the day to which they belong. Idealistic, imaginative, possibly with the imagination of fancy rather than of thought, emotional, and in sentiment deliberately retrograde, their popularity is one of those incongruous human caprices of an age and nation essentially unidealistic, unimaginative, unemotional, and assertively progressive. They have, indeed, concentrated the expression of imaginative emotion to an extent which has invested them with an almost unique distinction. . . . . .

"The very forms and colors of physical beauty which we preeminently if not exclusively associate with his men and women convey a dim suggestion that the human body is a too fragile and pliant envelopment for the hopes and fears, the impulses and desires, of its indwelling soul. His world is a world where physical vitalities wax faint and the laggard pulses beat slowly, where a film of lassitude, the languor of outworn fever, overpowers the natural vigors and energies of health, blunts sensation, and enervates will; where even passion—lord paramount of life—is heard only as a spent wave receding from a sleeping shore. It is the lethargy of the lotus-eater, a drowsy land of muted strings. . . . Perpetually 'man goeth forth.' Life is a quest, a search, a pilgrimage. Psyche, adorned, passes us by with her nuptial train, weeping, setting forth to her espousals with the unknown bridegroom. Perseus, in his veins the blood of the immortals, goes, by Athene's command, on his long adventure, some cloudy semblance of godhead branded upon his mortal frame. The gray-clad Pilgrim of Love traverses the rocky thorn-thickets of waste and lonely lands, the Knights of the Graal solicit the hard-won vision, the prince enters the Briar Wood. All these bring before us, with a recurrence we can scarcely suppose unintentional, one persistent idea. They enforce upon us a sense of questioning without solution: of endeavor rather than of achievement; of aspiration rather than of fulfilment; of desire rather than of fruition. It is life portrayed as life expectant, joy held forever in suspense, pleasure as a promise whose performance hangs in the precarious balance of an untoward chance. Moreover, anticipation rarely—one might almost say never—is allowed to assume the mask of hope."

If it has not been the heroic qualities of life, the critic continues, that Burne-Jones has chosen to exemplify, he has drawn with a supreme genius its gentleness, its compassions, its grace and courtesies, its tenderness and its reverence. *The Quarterly Review*, in the course of a lengthy study of the man and his work, says:

"From the first he devoted himself to what is, after all, the noblest branch of painting, the rendering of myths, in which the highest aspirations of the human race, the religions of successive ages, are enshrined. . . . Certain qualities stand out clearly in his work. In the first place, he brought to the service of art a great intellect and a rich dower of scholarship. When, many years ago, Mr. Ruskin introduced the young painter to Sir John Seeley, he told him that Burne-Jones was the most cultured and well-read artist whom he had ever known. Mr. Lowell was equally impressed with his wide knowledge and great powers of mind, and declared that Burne-Jones would have been a remarkable man if he had never painted a single picture. . . . A Celt by birth, Burne-Jones naturally turned back to the ancient traditions of a race with which he felt so close an affinity. And in his own art we recognize all the distinctive qualities which Ernest Renan and Matthew Arnold attribute to the Celt—that habitual revolt against the despotism of fact, that deep sense of the awe and mystery in nature, which was the natural inheritance of the herdsmen, who in those primeval days roamed over the lonely hills and through the vast forests—above all, that passionate emotion and profound melancholy, that ever-present sense of an inevitable fate and of unseen powers in the air about us, shaping our lives and controlling our destiny, which still lives in the songs of Erin. . . . But to Celtic poetry and Celtic love of ornament Burne-Jones brought another and a higher gift—that sense of beauty of form and line which is the peculiar heritage of the Latin races."

Mr. Joseph Jacobs, in *The Nineteenth Century* (January), tells us not so much about the artist as about the man. To those who had known Burne-Jones only through his art, Mr. Jacobs says, it was the greatest surprise to find him so full of humor in regard to the common affairs of life:

"This humor was the salt of his conversation, which lightened and brightened it, and gave it a catholicity rarely to be found among men. He would look at things in the broadest possible way, and while he saw them in their humorous side, he made every allowance for the natural weaknesses of men and women. Tho he would speak with the utmost frankness of his contemporaries, many of them reputed great, he never to my memory said anything really unkind of them. If he noticed a weakness, he would explain or excuse it.

"He was the most manly of men in his judgment of things. Conventions did not exist for him; he would judge of actions entirely and solely by the intrinsic motive. Especially was this the case with the difficult problem of the relations between man and woman, where the inward feeling was to him the supreme guidance. Yet, while not in the slightest degree squeamish, he had the healthiest of tastes, and had no zest for smoking-room stories unless redeemed by real wit. Anything ugly or unsympathetic in human relations repelled him at once. . . . . .

"As he hated cruelty, so he despised contempt or irreverence. He told me with evident sympathy how Mr. Ruskin, when traveling with him in Italy, refused to look at any painting which represented 'the scoffing of the Savior.' With all his sense of humor, want of reverence was perhaps to him the deepest form of degradation in human character. It was perhaps for this reason that he cared little for critical results, especially when applied to the great historical objects of men's reverence. He did not care to read or hear about the critical results of modern scholarship about the Old Testament. 'After all,' he said, 'the new Bible which these scholars wish to create is not my Bible, our Bible, the Bible that has influenced humanity.'"

In all that Sir Edward Burne-Jones said or did, Mr. Jacobs dis-

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covers the mark of moral and intellectual greatness. Back of the artist he sees a great scholar, a noble character, a true and generous friend.

THE WHITE MAN'S VERSUS THE BROWN MAN'S BURDEN.

AT the moment when the United States is confronted by "the heavy but ennobling responsibility for good government in the lands over which she has hoisted the Stars and Stripes," Mr. Kipling gives us the gospel of imperialism in "The White Man's Burden" (*McClure's Magazine*, February), and almost on its heels appears Labouchere's anti-imperialistic reply, a clever parody of the original poem.

The New Voice comments that "The White Man's Burden" comes at the "psychologic moment" as certainly as the "Recessional" did, and remarks that "Kipling is one of the very few literary men who take a place alongside statesmen and men of affairs as an active force in molding the destinies of nations."

We here quote both the poem and the parody in full, the latter being taken from *Truth* (London):

THE WHITE MAN'S BURDEN.

Take up the White Man's Burden—
  Send forth the best ye breed—
Go, bind your sons to exile
  To serve your captive's need;
To wait, in heavy harness,
  On fluttered folk and wild—
Your new-caught sullen peoples,
  Half devil and half child.

Take up the White Man's burden—
  In patience to abide,
To veil the threat of terror
  And check the show of pride;
By open speech and simple,
  An hundred times made plain,
To seek another's profit
  And work another's gain.

Take up the White Man's burden—
  The savage wars of peace—
Fill full the mouth of Famine,
  And bid the sickness cease;
And when your goal is nearest
  (The end for others sought)
Watch sloth and heathen folly
  Bring all your hopes to nought.

Take up the White Man's burden—
  No iron rule of kings,
But toil of serf and sweeper—
  The tale of common things.
The ports ye shall not enter,
  The roads ye shall not tread,
Go, make them with your living
  And mark them with your dead.

Take up the White Man's burden,
  And reap his old reward—
The blame of those ye better
  The hate of those ye guard—
The cry of those ye humor
  (Ah, slowly!) toward the light:—
"Why brought ye us from bondage,
  Our loved Egyptian night?"

Take up the White Man's burden—
  Ye dare not stoop to less—
Nor call too loud on Freedom
  To cloke your weariness.
By all ye will or whisper,
  By all ye leave or do,
The silent sullen peoples
  Shall weigh your God and you.

Take up the White Man's burden!
  Have done with childish days—
The lightly-proffered laurel,
  The easy ungrudged praise:
Comes now, to search your manhood
  Through all the thankless years,
Cold, edged with dear-bought wisdom,
  The judgment of your peers.

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THE BROWN MAN'S BURDEN.

Pile on the brown man's burden
  To gratify your greed;
Go clear away the "niggers"
  Who progress would impede;
Be very stern, for truly
  'Tis useless to be mild
With new-caught, sullen peoples,
  Half devil and half child.

Pile on the brown man's burden;
  And if ye rouse his hate,
Meet his old-fashioned reasons
  With Maxims up to date.
With shells and dumdum bullets
  A hundred times made plain
The brown man's loss must ever
  Imply the white man's gain.

Pile on the brown man's burden,
  Compel him to be free;
Let all your manifestoes
  Reek with philanthropy.
And if with heathen folly
  He dares your will dispute,
Then in the name of freedom
  Don't hesitate to shoot.

Pile on the brown man's burden,
  And if his cry be sore,
That surely need not irk you—
  Ye've driven slaves before.
Seize on his ports and pastures,
  The fields his people tread;
Go make from them your living,
  And mark them with his dead.

Pile on the brown man's burden,
  Nor do not deem it hard
If you should earn the rancor
  Of these ye yearn to guard,
The screaming of your eagle
  Will drown the victim's sob—
Go on through fire and slaughter.
  There's dollars in the job.

Pile on the brown man's burden,
  And through the world proclaim
That ye are freedom's agent—
  There's no more paying game!
And should your own past history
  Straight in your teeth be thrown,
Retort that independence
  Is good for whites alone.

Pile on the brown man's burden,
  With equity have done;
Weak, antiquated scruples
  Their squeamish course have run,
And though 'tis freedom's banner
  You're waving in the van,
Reserve for home consumption
  The sacred "rights of man"!
And if by chance ye falter,
  Or lag along the course,
If, as the blood flows freely,
  Ye feel some slight remorse,
Hie ye to Rudyard Kipling,
  Imperialism's prop,
And bid him, for your comfort,
  Turn on his jingo stop.

The New York *Times* (February 15) prints yet another version of "The White Man's Burden," from the pen of Mr. Ernest H. Crosby:

Take up the White Man's burden;
  Send forth your sturdy sons,
And load them down with whisky
  And Testaments and guns.
Throw in a few diseases
  To spread in tropic climes,
For there the healthy niggers
  Are quite behind the times.

And don't forget the factories.
  On those benighted shores
They have no cheerful iron-mills
  Nor eke department stores.
They never work twelve hours a day,
  And live in strange content,
Altho they never have to pay
  A single cent of rent.

Take up the White Man's burden,
  And teach the Philippines
What interest and taxes are
  And what a mortgage means.
Give them electrocution chairs,
  And prisons, too, galore,
And if they seem inclined to kick,
  Then spill their heathen gore.

They need our labor question, too,
  And politics and fraud,
We've made a pretty mess at home;
  Let's make a mess abroad.
And let us ever humbly pray
  The Lord of Hosts may deign
To stir our feeble memories,
  Lest we forget—the *Maine*.

Take up the White Man's burden;
  To you who thus succeed
In civilizing savage hordes
  They owe a debt, indeed;
Concessions, pensions, salaries,
  And privilege and right,
With outstretched hands you raise to bless
  Grab everything in sight.

Take up the White Man's burden,
  And if you write in verse,
Flatter your Nation's vices
  And strive to make them worse.
Then learn that if with pious words
  You ornament each phrase,
In a world of canting hypocrites
  This kind of business pays.

Thackeray in America. — The latest volume of the "biographical edition" of Thackeray's works is "The Virginians." The book was the result of Thackeray's second American tour, which occupied the winter and spring of 1855-56. The biographical matter supplied by his daughter, Mrs. Ritchie, is of special interest to American readers. In the following extract from one of his letters we learn that Thackeray was peculiarly affected by the climatic or atmospheric conditions on this side:

"In both visits to America I have found the effects of the air the same. I have a difficulty in forming the letters as I write them down on the page in answering questions, in finding the most simple words to form the answers. A gentleman asked me how long I had been in New York. I hesitated, and then said a week. I had arrived the day before. I hardly know what is said. Am thinking of something else, nothing definite, with an irrepressible longing to be in motion. I sleep three hours less than in England, making up, however, with a heavy long sleep every fourth night or so. . . . There is some electric influence in the sun and air here which we don't experience on our side of the globe; people can't sit still, people can't ruminate over their dinners, dawdle in their studies; they must keep moving. I want to dash into the street now."

Of a visit to Washington Irving he wrote as follows:

"I went to Yonkers, fifteen miles from here, on the Hudson River, and spent the pleasantest day I have had in the States; drove from the pretty village, a busy, bustling, new place lying on the river-banks, thrice as broad as the Rhine and as picturesque, to Irvingtown, nine miles, where good old Washington Irving lives, in a funny little in-and-out cottage surrounded by a little domain of lawns not as smooth as ours, and woods rather small and scrubby—in little bits of small parlors, where we were served with cakes and wine—with a little study not much bigger than any back room, with old dogs trotting about the premises; with flocks of ducks sailing on the ponds—a very pleasant patriarchal life. He is finishing the second volume of a life of Washington; he has other two to write; it's a bold undertaking for a man of seventy-four. I don't know whether the book is good or not; the man is, and one of the pleasantest things I have noted in Ameri-

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can manners is the general respect and affection in which the old man is held."

In the opening chapter of "The Virginians," Thackeray refers to Prescott, the historian, whose "Philip II." he had just read, as "one of the most famous writers of America" on whose library wall hung two crossed swords of Bunker Hill memory. Prescott wrote expressing his pleasure at the reference, and concluded, with a certain quaintness of phrase: "It was very prettily done, and I take it very kind of you. I could not have wished anything better, nor certainly have preferred any other pen to write it among all the golden pens of history and romance."

"RUSKIN, ROSSETTI, AND PRE-RAPHAELITISM."

LETTERS that passed between Ruskin and Dante Gabriel Rossetti, and between Ruskin and Miss Siddal, afterward Rossetti's wife, are published, for the first time, in a volume entitled "Ruskin, Rossetti, Pre-Raphaelitism," by William Michael Rossetti. The book contains also a number of poems written by Dante Gabriel Rossetti to his wife and fragments from that circle of artists and writers in England known as pre-Raphaelites.

About February, 1853, Ruskin happened to see a drawing by Rossetti, and admired it so much that in the following year he sought out the painter and they became fast friends. It proved a lucky acquaintance for Rossetti, who was in the depths of poverty and who had now found a most munificent art patron. In Ruskin's first letter to Rossetti, he says:

"I should be sincerely obliged to you if you would sometimes write to me (as I shall not, I fear, be able to see you before I leave town) telling me how you are and what you are doing and thinking of. I am truly anxious that no sorrow—still less, undue distrust of yourself—may interfere with the exercise of your very noble powers, and I should deem it a great privilege if you would sometimes allow me to have fellowship in your thoughts and sympathy with your purposes."

Ruskin had his bookseller send Rossetti copies of all that he had written, and, in turn, asked the painter to send him a small drawing and to make another drawing for him, at £15. This was in May, 1854.

In the next letter, Ruskin compares Rossetti with his contemporaries Millais and Holman Hunt, who were at that time more famous than the real leader of the pre-Raphaelites. Rossetti was told that he ought to feel equal to either Millais or Hunt. Ruskin says:

"Now as to the original suggestion of the power which there is in modern life, if honestly treated, I firmly believe that to whomsoever it may belong in priority of time, it belongs to all three of you rightly in right of possession. I think that you, Millais, and Hunt would, every one of you, have made the discovery, without the assistance or suggestion from the other. One might make it quicker or slower than another, and I suppose that actually you were the first who did it. But it would have been impossible for men of such eyes and hearts as Millais and Hunt to walk the streets of London, or watch the things that pass each day, and not to discover what was in them to be shown and painted."

In 1854 Rossetti became engaged to Miss Elizabeth Eleanor Siddal, who afterward became his wife. She was called Lizzy, and sometimes nicknamed "Guggum." She was herself an artist and a woman of uncommon beauty, cleverness, and spirituality. But she was even then in frail health. Rossetti alludes to her in endearing terms in a letter to Ford Maddox Brown, another artist. Rossetti tells his friend that this young lady's fecundity of invention, power of designing, and skill in execution are quite wonderful, much greater than his own.

Maddox Brown kept a diary and recorded some interesting facts relating to himself, Rossetti, Ruskin, and Miss Siddal. For instance:

"October 6, 1854. Called on Dante Rossetti. Saw Miss Siddal, looking thinner, more death-like, and more beautiful and more ragged than ever; a real artist, a woman without parallel for many a long year. Gabriel, as usual, diffuse and inconsequent in his work. Drawing wonderful and lovely 'Guggums,' one after another, each one a fresh charm, and each one stamped with immortality—and his pictures never advancing. However, he is at the wall, and I am to get him a white calf and a cart to paint here. Would he but study the golden one a little more. Poor Gabriello."

In another entry Brown says:

"He [Rossetti] is gone to Ruskin for the evening. To-morrow he returns. After he has talked as much as his strength will bear, he becomes spiteful and crusty, denying everything, and, when chaffed, he at length grows bitterly sarcastic in his way, but never quite unpleasant, nor ever unbearable."

On the 16th, Brown's diary shows that Rossetti had been staying at his house from November 1. He had now become so tired of his visitor that he conveys to him a very positive hint:

" . . . Emma being within a week or two of her confinement, and he having had his bed made on the floor in the parlor one week now and not getting up till eleven . . . besides my finances being reduced to £2 12*s* 6*d* which must last till January 20, I told him delicately he must go, or go home at night by the 'bus. This, he said, was too expensive. I told him he might ride to his work in the morning and walk home at night. This, he said, he should never think of. . . . So he is gone for the present."

Brown says on March 10 that he learns from Rossetti that Ruskin has bought all of Miss Siddal's drawings, and said they beat Rossetti's own:

"This is like Ruskin, the incarnation of exaggeration. However, he is right to admire them. She is a stunner and no mistake; Rossetti once told me that when he first saw her he felt his destiny was defined; why does he not marry her? He once told me that Hannoy, when he first knew him, used to be so hard up that he used never to be at home in the daytime because of his 'rent.' He used to go out before the people were up, and go home when they were in bed. This was constant with him, and he never apparently ate at all. When he had a little money, he used to go and get beer or grog with it. Rossetti and he, having been all the forenoon together, found about sixpence between them on which to refresh themselves. Rossetti proposed to go to some *à la mode* beef place and get as much to eat as it would afford. Hannoy quite stared; he expected it was to go for beer. However, Rossetti stuck out for food of a solid nature, and prevailed."

On October 15, Brown makes the following entry: "I have lent £15 to Gabriel." This in response to the following letter from Gabriel:

"Dear Bruno: I am going to do a bit of cheek, with an obvious view. Please cast your gimlet eye over the following items: (1) I owe Guggum (Miss Siddal) £20. (2) The drawing of Launcelot is all but finished. (3) When done, I shall have to give £12 10*s* of the proceeds to the landlord. (4) I am about to do immediately another small drawing for Ruskin, the proceeds of which will be rigorously appropriated to Guggum. It can not take very long, being only a single figure, with background, and will bring, I have no doubt, £15 at least. (5) It is very desirable that I should let Guggum have £10 before she leaves London, as it will set her dear mind more at ease as to her finances, and save dangerous transmissions. (6) Can you under these circumstances very greatly oblige me with the loan of £10 or £15, if at all practicable. I shall without doubt be able to pay you in a few weeks, and you might quite depend on my doing so, as the ten destined for 'Gug' would then go to you. Pray, if you can't do this conveniently, burn the present scrawl and forget all about it."

Miss Siddal left for the Continent, but spent all of Gabriel's money before she got away from Paris. He hurried up another drawing, which he sold to Ruskin for thirty-five guineas, and re-

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lieved her distress, but said nothing about paying Brown back £15. On the 31st Brown meets Rossetti, who is dressed in a fashionable new suit. He was talking of buying a "ticker," but did not allude to his debt to Brown.

John Ruskin was also curious to know why Rossetti and Miss Siddal did not get married. He seems to have finally divined the reason, and it was that Rossetti was too poor. Ruskin wrote his friend that he should take him into his confidence as regards his plans or wishes respecting Miss Siddal. Rossetti replied very frankly about the matter.

Then Ruskin proposed that he should settle a stipend of £150 on Miss Siddal on the understanding that he should have the option on all her work. Miss Siddal objected to this as too generous, whereupon Ruskin wrote her the following letter, which is a gem of its kind:

"The world is an odd world. People think nothing of taking my time from me every day of my life (which is to me life, money, power all in all). They take that without thanks, for no need, or the most trivial purposes, and would have me lose a whole day to leave a card with their footmen; and you for life's sake will not take that for which I have no use—you are too proud. You would not be too proud to let a friend or nurse give up some of her time if you needed it, to watch by you and take care of you. What is the difference between their giving time and watchfulness and my giving such help as I can.

"Perhaps I have said too much of my wish to do this for Rossetti's sake. But if you do not choose to be helped for his sake, consider also the plain hard fact is that I think you have genius; that I don't think there is much genius in the world, and I want to keep what there is in it, heaven having enough, I suppose, for all its purposes. Utterly irrespective of Rossetti's feelings or my own, I should simply do what I do, if I could, as I should try to save a beautiful tree from being cut down, a bit of Gothic cathedral, whose strength was failing. If you would be so good as to consider yourself as a piece of wood or Gothic for a few months, I should be grateful to you. If you will not, I shall not be."

Ruskin adds a postscript:

"If you will send me a little signed promise—'I will be good'—by Rossetti, I should be grateful; you can't possibly oblige me in any other way at present; you would only vex me if you sent me the best drawing that ever was seen."

Miss Siddal still hesitated, but yielded after receiving another pressing letter from Ruskin, in which he assured her that she must feel under no obligations to paint for him in consideration of the stipend. He advised her to go immediately to some watering place, either in the south of France or in Wales, and get back her health. He wanted her to live in a cottage near a cattle shed, when she could make of herself a milkmaid, and draw only when she could not help it.

His next letter to Rossetti is a personal revelation of the great art critic and gives Ruskin's own reasons for the well-known idiosyncrasies that all his acquaintances found in his character. This letter is too long to publish here. Ruskin begins in a tone of apology for wanting to help Rossetti, for he says he knows Rossetti will feel a dislike to putting himself under obligations to any one in carrying out any main purpose of his life. To explain his motive fully he says:

"You constantly hear a great many people saying I am very bad, and perhaps, you have been yourself disposed lately to think me very good. I am neither the one nor the other. I am very self-indulgent, very proud, very obstinate, and very resentful; on the other side, I am very upright, nearly as just as I suppose it is possible for man to be in this world, exceedingly fond of making people happy, and devotedly reverent to all true mental or moral power. I never betrayed a trust, never wilfully did an unkind thing, and never in little or large matters depreciated another that I might raise myself. I believe I once had affections warm as most people; but partly from evil chance, and partly from foolish misplacing of them, they have got tumbled down and broken to pieces. It is a very great, in the long run the greatest misfortune of my life, that, on the whole, my relations, cousins, and so forth, are persons with whom I can have no sympathy, and that circumstances have always somehow or other kept me out of the way of people of whom I could have made friends. So that I have no friendships and no loves.

"Now you know the best and worst of me; and you may rely upon it, it is the truth. If you hear people say I am utterly hard and cold, depend upon it it is untrue. Tho I have no friendships and no loves, I can not read the epitaph of the Spartans at Thermopylæ with a steady voice to the end; and there is an old glove in one of my drawers that has lain there these eighteen years which is worth something to me yet. If, on the other hand, you ever feel disposed to think me particularly good, you will be just as wrong as most people are on the other side. My pleasures are in seeing, thinking, reading, and making people happy (if I can consistently with my own comfort). And I take these pleasures. And, I suppose, if my pleasures were in smoking, betting, dicing, and giving pain, I should take those pleasures. It seems to me that one man is made one way and another, another—the measure of effort and self-denial can never be known except by each conscience itself. Mine is small enough.

"But, besides taking pleasure thus when I happen to find it, I have a theory of life, which it seems to me impossible as a rational being to be altogether without—namely, that we are all sent into the world to be of such use to each other as we can, and also that my particular use is likely to be in the things that I know something about—that is to say, in matters connected with painting.

"Thus, then, it stands. It seems to me that among all painters I know, you on the whole have the greatest genius, and you appear to me, as far as I can make out, a very good sort of person. I see that you are unhappy, and that you can't bring out your genius as you should. It seems to me, then, the proper and necessary thing, if I can, to make you more happy, and that I should be more really useful in enabling you to paint properly and keep your room in order than in any other way."

Ruskin continued by way of reminding Rossetti that he himself had plenty and to spare, and did not know what else to do with it. But he told his protégé that he would make him no offer until he knew just what were his plans and desires.

Ruskin was severe, however, in his criticisms of Rossetti's poems. He thought them valueless; but assured Rossetti that it was in him to write good verse.

NOTES.

ROBERT BARR was visiting Harold Frederic while the latter was writing his novel, "The Market-Place." Mr. Barr relates in *The Saturday Evening Post* the following anecdote of that visit. Frederic unfolded before him a broad sheet covered with a complicated chart of lines and names such as one sees prefixed to histories of England, and explained that it was the genealogical tree of all the characters in "The Market-Place."

"'Good gracious!' I cried. 'How can people who don't exist have genealogical trees, or ancestors, or anything of that sort?'

"'They don't exist! Who don't exist? Thunder! They exist quite as much as my grocer does, and you would think he existed if you had to pay his bills. You see, in that novel I have taken characters from "Theron Ware," and characters from "Gloria Mundi." I've got to keep track of these people, and not get them mixed up. I must know their relationships, and perhaps trace them back to some ancestor whose idiosyncrasies are going to crop up in different form here and there as the story progresses.'

"I have seen many strange things in novelists' houses, but never before a genealogical tree of the characters in a work of fiction."

KIPLING has come again to America, in spite of the prophecy that he had forever shaken the dust of this country from his feet. Apropos of Kipling's last series of stories, those dealing with schoolboy life, Mr. M. C. White (in St. Louis *Globe-Democrat*) says: "I knew the mischievous trio well under their true names—Beresford, Duntserville, and Kipling himself. Kipling was 'Beetle,' altho we called him 'Gigs.' Duntserville has since become an officer in the Indian army. . . . About the middle part of his school life Kipling entered into a strong tie of friendship with two other boys, in many respects of his own temperament. The trio seemed to have aims of their own, apart from the rest of the college, leading a kind of Bohemian existence, and amusing themselves by tilts at the powers that were, in which encounters they frequently came off victorious, as related in the 'Stalky' series. At the time when Kipling and his two chums were first assigned to a room or 'study' for their own use, the esthetic wave of some seventeen years ago was sweeping over English society, and the three boys at once determined to 'live up' to the prevailing fashion. They first of all painted a wonderful stork dado around their room; then they purchased a number of old plates, spoutless teapots, and Japanese fans and hung them up on the walls. They called it very 'high art,' and, for a day, the whole school came to see and wondered."

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SCIENCE AND INVENTION.

THE CLIMATE OF CITIES.

LARGE cities have a climate of their own; so we are assured by M. Gabriel Prévost, writing in *La Science pour Tous* (Paris, January 27). Its characteristics are mildness, absence of rain, and frequency of fog, as compared with the surrounding rural regions. His remarks apply especially to soft-coal districts, and hence it would have been better if he had taken for his American illustrations Chicago and Pittsburg instead of New York and Philadelphia. His estimate of the value of unconsumed smoke, too, is not in accord with recent calculations, which show that the blackest smoke contains a very small amount of carbon. His conclusions regarding the undesirability and inconvenience of a smoky atmosphere, however, will be indorsed by all who have had experience of it. Says M. Prévost:

"Are the enormous agglomerations of houses and their inhabitants that compose modern cities destined to disappear, or are they to increase to sizes hitherto unknown? They continue to exercise an undeniable influence on atmospheric conditions, and consequently on climate, if only by means of two important elements—dust and soot.

"The atmosphere is entirely filled, especially at low altitudes, with an infinite number of very small particles, visible to the naked eye when a ray of sunlight passes through a darkened place, and so densely crowded together that some scientists even attribute to them the color of the sky. In cities having from two to five millions of inhabitants this production of dust is huge. To get an idea of it, it is sufficient to examine the deposit of it found on the furniture and hangings of a house that has been abandoned for a short time.

"Now, according to the experiments of Aitken, the Scottish scientist and physician, . . . these particles combine with those of invisible water vapor to produce rain or fog. These particles of vapor, which were once wrongly supposed to be hollow like soap-bubbles, are solid and have for nuclei the particles of floating dust. According to the number and weight of the included particles, they become more or less heavy, and fall in rain or float as fog. 'If there were not dust,' Aitken concludes, 'we should see neither clouds nor fogs. There would be only more or less heavy dew, but no rain.'

"The evidence brought up by Aitken gives support to his theory. In the first place, fogs are more frequent in great manufacturing cities. Then there is the peculiar odor of fog, either perceived directly or wafted by the wind into an adjacent region. Finally, there is its opacity, which at London, and even sometimes at Paris, compels us to light the gas at midday. . . . . .

"A few figures will give some idea of the quantity of bits of carbon thrown out in the city of Paris alone, especially in winter. Paris contains at the present time 81,079 houses. Put on an average 20 fires to the house, and we shall have, without counting factory chimneys, 1,633,580 fires sending out their products of combustion into the atmosphere, during 12 hours at least.

"Such a quantity of matter, mingled with the air that we breathe, can not be neglected. In fact, the lungs of inhabitants of large cities, especially those of aged persons, all bear traces, when dissected, of a disease—sometimes, but not always, inoffensive—that bears the poetic name of 'anthracosis,' and is helped on by the smoke of pipe or cigarette. The bronchial tubes are filled by deposits of carbon, which obstruct respiration when they become large enough, as is often the case with coal-miners. It has not been shown that the susceptibility of inhabitants of large cities to lung diseases does not depend, in considerable part, on the slow and constant absorption of the particles of carbon floating in the respirable atmosphere.

"This is the trouble of what we may call the 'chimney climate,' a special form of climate, which is that of a considerable number of large cities—Paris, London, New York, Philadelphia, Manchester, etc., and which explains why cities grow, not always toward the west, as has been said, but in the direction of the prevailing wind, which in France is the west wind.

"There is always one compensation, which we are happy to be able to note—that of a milder temperature and of a relative absence of rain. . . .

"Would it be possible to have all the benefits of the chimney climate without its inconveniences? Perhaps. Aitken, quoted above, assures us that if we take care to burn coal, gas, etc., more completely, fogs will be less dense and less unhealthy. It remains, then, to instal (and science is tending in this direction more and more daily) apparatus for complete combustion, and to collect, for utilization, all the unburned particles of carbon, which would represent, without exaggeration, a value of several millions for Paris alone."—*Translation made for* THE LITERARY DIGEST.

THE COLOR OF THE HUMAN SKIN.

WHAT is the cause of the difference in color of the different races of man? What was its origin and to what are its modifications due? These and similar interesting questions are answered by Dr. Arthur Thomson in the first of a series of articles on "The Treatment of Anthropological Data" (*Knowledge*, London, February). To begin with, Dr. Thomson inquires: "What was the color of primitive man?" He says:

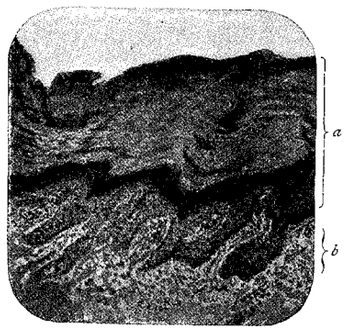

FIG. 1.—Photomicrograph of Section through Human Skin.

a, Epidermis (Leaf skin). *b*, *Cutis vera* (True skin).

"While some would have us believe that primitive man was fair-complexioned, there seem no less cogent reasons for maintaining that his skin was of a darker tint. It is not necessary for us to accept the extreme position, and thereby assume that he was black. A middle course is open, as suggested by Dr. A. R. Wallace, who advances the view that primitive man was probably of mongoloid stock, and that his subsequent modification into the white, and brown, and black varieties was due to his migrations into geographical areas where he was subjected to the influence of varied conditions and climates. While not committing ourselves to the acceptance of any such opinion with regard to the color of our primitive stock, the theory propounded is suggestive, because it implies that coloration in man depends on the disposition of a common pigment or pigments in varying amount, and enables us to realize that the transition from fair to dark is a gradual one, and therefore possibly induced by the organism reacting to the influence of its environment."

Of the anatomical structure of the skin, the author next reminds us that it consists of the *cutis vera*, or true skin, a layer of compact tissue, covered by the epidermis or cuticle. This consists of several layers, of which the deepest (*stratum mucosum* or mucous layer) is of large and moist cells, while those of the uppermost (*stratum corneum* or horny layer) are dry and hard. Between these is often a layer of granular cells (*stratum granulosum*), while overlying it is a thin glassy layer (*stratum lucidium*). All these may be seen in Figs. 1 and 2. The upper layers have no blood-vessels. Where, now, is the pigment that colors the skin to be found? To quote again:

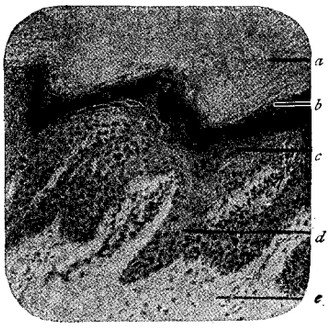

FIG. 2.—Photomicrograph of Section through Human Skin more highly Magnified.

a, *Stratum corneum* (Horny layer). *b*, *Stratum lucidum* (Clear layer). *c*, *Stratum granulosum* (Granular layer). *d*, *Stratum mucosum* (Mucous layer). *e*, *Cutis vera* (True skin).

"If, now, the skin of a negro be examined, the pigment will be found in granular form within the deeper cells of the *stratum mucosum*, more abun-

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dant in quantity in those cells which rest on the surface of the *cutis vera*, and gradually diminishing in amount as we pass from the deeper cells to the surface, until at length it disappears altogether, and the superficial layers of the epidermis are left clear and transparent.

"This pigment, of which melanin is an important constituent, is a highly complex body, possessing remarkably stable qualities. What we know of its chemical constitution we owe largely to the researches of Sorby, whose monographs on the subject still remain the standard authority. That observer conducted his investigations on the pigment of hair, which for all practical purposes may probably be considered as identical with that of skin. He was able to isolate three pigments—a brown-red, a yellow, and a black constituent. In the lighter tints of hair the two former colors or admixtures of them are alone met with. When the shade grows deeper, it is due to the addition of the black constituent in variable quantity. In absolutely black hair, however, after the black pigment has been separated out, a large proportion of the red and yellow pigments may still remain; thus Sorby found that some very black negro hair contained as much of the red constituent as an equal weight of very red European hair. . .

"Without entering into a discussion of the probable sources from which this pigment is derived, it may be profitable to state that two opinions are held with regard to its production. Some maintain that it is elaborated by the cells of the deeper layer of the *stratum mucosum*, while others hold that the pigment is brought to the cells from other sources and is absorbed by them. The latter is more probably the correct view. . . . . .

"Color in man, then, may be said to depend on the presence or absence of these pigments. In the fair races there is probably a certain amount of the brown-red and yellow pigment present, but in so small a quantity as not to interfere with the translucency of the layers; in consequence of this the reddish tint of the highly vascular *cutis vera* shines through the semi-transparent layers, and any change in the vascularity of the cutaneous surface of the body is at once apparent, whether it be brought about by external or internal stimuli. The bronzing of parts of the body, due to exposure or to the influence of sunlight, is probably the consequence of the increased cutaneous blood supply bringing more of the red, brown, and yellow pigments to the deeper cells of the *rete mucosum*. Freckles, which, curiously enough, occur most frequently on those with hair of a pronounced red color, do not differ in any respect from the pigmented skins of the darker races, except in regard to their color and their circumscribed appearance. In persons of dark complexion there is, in addition to the red, brown, and yellow pigments, probably a very slight admixture of the black pigment. This may be present in sufficient quantity to impart a blackness to the hair, but not abundant enough to destroy the fairness of the skin, tho in exceptional situations its presence may be very evident.

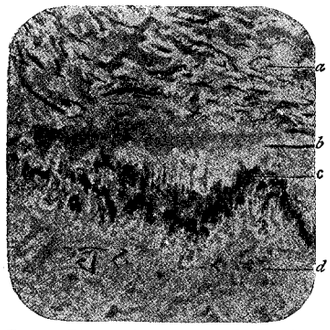

FIG. 3—Photomicrograph of Section through Negro's Skin, showing distribution of Pigment.

a, Stratum corneum (Horny layer). *b*, Stratum mucosum (Mucous layer). *c*, Pigment in deeper cells of stratum mucosum. *d*, Cutis vera (True skin).

"By gradual transitions we may pass to those races in which the cutaneous pigment is present in sufficient quantity to mask the color of the underlying tissue and impart thereby a sallowness to the complexion. These are the yellow races, and if sections of their skin be studied they will be found to differ from the highly pigmented cuticle of the negro only in the depth of the tint of the pigment contained in their deeper cells. By further steps we can pass easily from the yellow through browns of various sorts to the absolutely black races. Here the pigment is present in varying quantity:—in some skins only the deepest row of the cells of the *mucosum* is loaded with the granules, in others the *mucosum* for several cells deep may contain the pigment, but it ceases to color the cells before the *stratum granulosum* is reached. Thus, one skin, to all intents and purposes as black as another, may contain a much less amount of pigment, just as we have seen in the case of hair."

At present, the author tells us, we have no satisfactory method of classifying human color. He suggests the employment of pieces of kid, colored to standard tints, with which the skin to be described could be compared. The trouble would be in selecting the standard colors and also in selecting the part of the body for comparison, for color varies from one part to another. If this plan should be adopted, the tints would probably be numbered, and we could then speak of a "number 26 negro" or a "32 mulatto."

THE POSTPONEMENT OF OLD AGE.

THE fountain of youth in its up-to-date aspect seems to be receiving some attention at the hands of medical men. In *The Lancet* (London, January 21), Dr. Julius Althaus describes old age as a disease and shows that in some respects it can be made to yield to medical treatment. He divides it into two classes: "Senium Præmaturum," or premature old age, and "Senium Proprium," or old age proper. In the former, persons between thirty and fifty years old, generally men, become infirm, altho having no actual disease, because of heredity, weak constitutions, or the effects of previous illness. In this condition Dr. Althaus believes that there is a change in the substance of the nerve-cell, but that the nucleus is uninjured, for persons frequently recover from this premature form of old age. Why can they not also recover from old age proper? Says Dr. Althaus:

"The present average duration of life could be greatly increased, if (1) infantile mortality, which I have found to amount to not less than 40 per cent. of the entire mortality from all causes and which is principally owing to mismanagement and neglect, were reduced to its proper level; and (2) if the slums of great cities like Spitalfields, where men and women herd together like beasts under the most outrageously insanitary conditions, were cleansed both physically and morally. These slums are a disgrace to our civilization. While it can not be mathematically proved that we ought under favorable circumstances to attain the age of one hundred years, this is, nevertheless, rendered highly probable by a variety of circumstances and arguments none of which, it must be confessed, have as yet any absolute value."

Old age proper, we are told, begins at about the sixtieth year and is ushered in by the same changes of the nerve-cell that characterize Senium Præmaturum. But in this case the nucleus goes as well as the rest, beginning with the central brain-cells and spreading to the "centers of association, the sensorial centers, the bulb, and the spinal cord." The brain thus dies gradually, from within outward. The results are thus described by Dr. Althaus:

"The effects of the senile involution of the neurons are habitually first seen in the sphere of the voluntary and involuntary muscles. The movements lose their previous strength and precision. The erect position of the body suffers; there is tremor of the head and hands, a tottering gait, and difficulty in standing for any length of time. In sitting the upper portion of the body is inclined to fall forward. The grasp of the dynamometer is diminished and in advanced cases quite absent, and the tendon reflexes are sluggish or lost. . . . As the anterior cornual gray matter begins to suffer likewise atrophy of the muscles sets in, causing the emaciation so characteristic of old age. . . . Such changes in the muscles also cause the peculiar alteration of the countenance in the aged, the features becoming wrinkled, angular, and shrivelled. Up to a certain time the mental faculties of the aged may remain well preserved, and this must be directly proportional to the nutrition of the nerve-cells in the anterior and posterior association-centers. Where this continues satisfactory elderly people may still have a good memory, a sober and incisive judgment, and readiness in counsel and action. But sooner or later the intellect is likewise impaired, so that there is a difficulty in fixing the attention on a given subject and sustained mental efforts become impossible. A change in temper is likewise noticed. Self-

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control is lost and depression is apt to alternate with undue irritability. The aged become petulant, selfish, and indifferent to the usual interests of life and to their family. The memory for recent occurrences becomes a blank. If such persons live long enough senile dementia is the ultimate result, when only the ordinary automatic functions of life are performed, while the intellect and initiative of the individual have perished."

What can be done to retard this progressive death of the nerve-cells, which Dr. Althaus believes is at the bottom of all the ills of old age? Evidently we must do what we can to improve the nutrition of the cells, and this the author does by applying an electric current to parts of the brain. In some cases, we are told, this treatment has made old men five or ten years younger in a few weeks. Any physician can apply the treatment, but we are warned that it must be used with care. Says Dr. Althaus:

"It is notorious that electricity is frequently applied in the most careless and haphazard manner, and this explains why so many persons are skeptical concerning its curative effects. An application of the constant current to the brain during which not the slightest fault has been committed is in a certain sense an artistic performance which requires not only knowledge but also much practise and some talent like a good musical performance. How often does one hear a sonata by Beethoven or a polonaise by Chopin actually murdered? The same applies to electrical treatment. A man who labors with love and care and has the discrimination to select one of the methods described by me or several of them which may be particularly appropriate for a given case will in the nature of things obtain better results than another whose heart is not in his work, who acts by mere routine, and who is devoid of the elements of an artistic disposition or true clinical instinct."

But this is not the only comforting news to the human race. Not only may medical treatment cause us to grow young in some degree, but nature herself is coming to our aid, for we grow older much more slowly than our forefathers. This news is announced in the same number of *The Lancet* by Dr. W. Ainslie Hollis, who bases his statement on a study of a recent report of the British Registrar-General. Increased longevity seems to be associated with increased youth; in other words, those who live longest mature latest. That we mature later than our sires is shown, Dr. Ainslie thinks, by the marriage statistics. He says:

"From 1874 onward the proportion of marriages of minors has, with few exceptions, decreased year by year, and the mean of the recorded ages has, with very few exceptions, increased. Taking the twelve years immediately preceding the year 1897, when the statistics were most truthworthy, 'between the first and the last of these years the increase in the proportion of bachelors married at ages between twenty-five years and forty years was so large as to balance not only the whole of the decrease, amounting to 57 per 1,000 marriages under the heading "Age not stated," but also a decrease of 30 per 1,000 marriages at ages below twenty-five years. This undoubtedly indicates a general increase in the ages at which bachelors marry. . . . Among spinsters the proportion who marry at ages above twenty-five years has also increased, but the increase is somewhat less in amount than it is among bachelors.' . . . A great change is apparently coming over the domestic life of the people of which we see only the beginning, and deferment of the marriage age is one of the signs."

With nature retarding the process of growing old and medical art studying how to hold it back still more, it seems as if we of the present generation might look forward to seeing our great-grandchildren with considerably more confidence than our own great-grandfathers did or could.

Electric Light from Garbage.—We are told by *The Engineering News* that the use of garbage as fuel to run an electric-light plant, which is said to have been so successful at Shoreditch, London, and which enthusiasts have recommended for adoption by American cities, doubtless depends for its results on local conditions that are probably not repeated elsewhere. Says the editor: "The chief difficulty in America would be the poorer heat-producing quality of American garbage, as compared with English 'dust-bin refuse.' Even where we allow the mixing of ashes with garbage there is generally less combustible material in the former than in English ashes, which are likely to contain much unburned or partially consumed coal from open grates, Englishmen being so attached to the cheerful open fireplace that they will not give it up, regardless of the waste of fuel occasioned thereby. Our garbage not only contains less unburned coal and cinders than the English refuse, but it probably has a much greater proportion of wet, green vegetable matter, and consequently is more difficult to burn. . . . What has been done there [at Shoreditch] has been done under peculiar circumstances, which could be duplicated at few places probably, even in England. The wild talk in which certain newspapers and certain distinguished British scientists have indulged concerning cities getting their electric light for nothing by burning their daily wastes, sounds very foolish to those who are most familiar with the actual work of garbage cremation."

STILL ANOTHER AIR-SHIP.

THE inventors of air-ships have generally discarded the aid of balloons of late, believing that these are more of a hindrance than a help, and that an air-navigating device, to be completely under control, must rely on its own power for rising into the air as well as for horizontal movement. This is all very well,

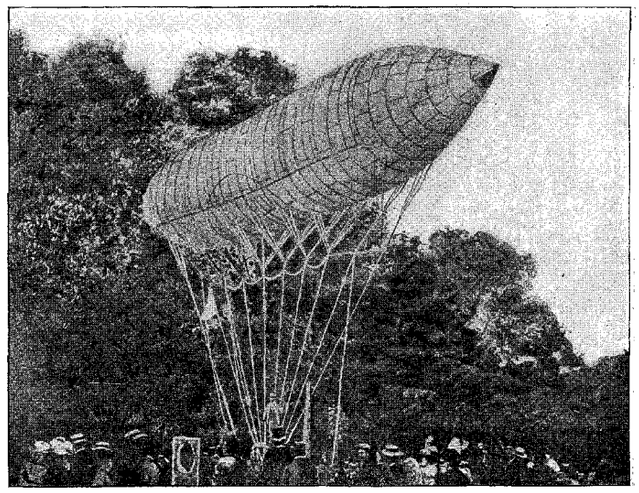

FIG. 1.—Ascension in Paris.

but so far no aeroplane large enough to carry a man has actually flown, whereas plenty of the buoyant type of air-ships have made important trips. This being so, it is not surprising that one of the latest experimenters has gone back to this type, while adding certain noteworthy modifications. A description of this latest of the air-ships is translated below from an article in *Der Stein der Weisen*, Vienna, by Charles Karyll:

"Among the numerous and varied air-ships, models, etc., that have been tried in the year 1898, is a 'flying machine' that employs a balloon of the latest form. The builder of this air-ship is the well-known Parisian sportsman De Santos-Dumont, who has conducted a satisfactory trial of his invention in the *Jardin d'Acclimatisation* at Paris.

"De Santos-Dumont's air-ship consists of the already-mentioned balloon, and a steering-apparatus combined with a motor, fastened to the basket and using a two-bladed propeller revolving on a horizontal axis. The balloon is cylindrical with pointed ends—as the first picture clearly shows—and is made of the very best material used for the purpose; its construction was superintended by the chief of the French military-balloon corps. The balloon is 29.5 meters [97 feet] long and 4 meters [13 feet] in diameter, and holds 652 cubic meters [23,472 cubic feet] of gas. Thickly woven Japanese silk, covered with varnish to make it absolutely impervious, forms the body of the balloon. A little gas-holder containing 80 cubic meters [2,880 cubic feet], which is

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attached to the large balloon, serves to direct and balance it, and has two safety-valves of aluminum, one of which regulates the pressure and the other the volume of the gas. On each side of the balloon is fixed a horizontal piece about 16.85 meters [55 feet] long, to which little wooden ribs are fastened. At the middle of each of these strengthening pieces are fastened light cords from which is suspended the rigging for the basket. . . . To prevent chafing, the ropes that sustain this run through boxwood cases.

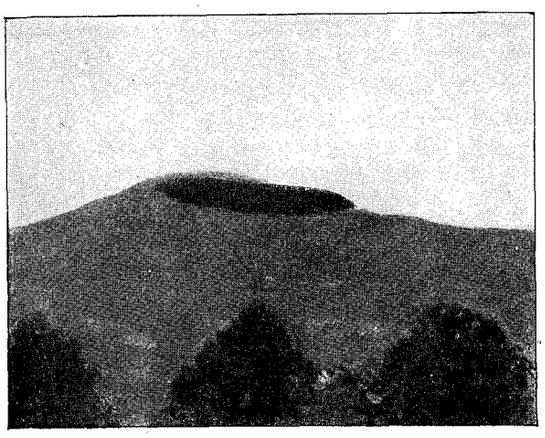

FIG. 2.—The Balloon in Full Flight.

[Safety is also insured by an elaborate system of connecting ropes between the basket and the network of ropes that encloses the balloon.]

"The basket has been planned by the constructor to present the highest degree of stoutness and endurance. The wicker-work is made of rattan reenforced with willow and further strengthened with a framework of chestnut wood. The rigging of the basket is connected with that of the balloon by means of a steel-bound pole like that of a trapeze, as shown in the illustrations.

"The combined weight of balloon and basket is about 70 kilograms [154 pounds]. Outside the basket, on one side, is the apparatus for working the steering propeller. The motor is similar to those used for motor cycles with the difference that in De Santos-Dumont's engine two vertical cylinders with double-expansion drive the propeller. Doubtless De Santos-Dumont is the first to employ this type of motor in aerial navigation. Of course, the danger from the motor necessitates placing it as far away from the balloon as possible, and therefore in this air-ship it is located about 10 meters [33 feet] from the lower side.

"The motor just described drives an aluminum propeller, about 10 meters [33 feet] across, with a speed of from 1,000 to 1,200 revolutions a minute, which necessitates the employment of 3 to 5 horse-power in the motor. The motor and screw weigh about 80 kilograms [176 pounds]. In the accompanying picture, *A* and *B* are the vertically arranged cylinders of the engine; *C* is the propeller; *D* is a pair of rollers for winding cords; *E* shows the escape-pipe for the gas used in the cylinder; *F* is the carburator for generating gas for the cylinder; *G* is the pipe that conducts it thither; and, finally, *H* is the fuel reservoir.

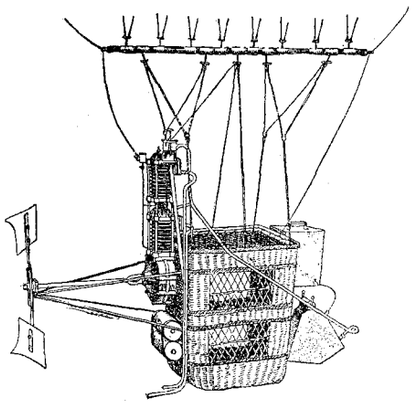

FIG. 3.—Basket and Motor of the Balloon.

"Very noteworthy and interesting was the trial of the air-ship that took place on September 20, 1898. The balloon, propelled by the rapidly-revolving screw, quickly rose into the air, and after making several times the circuit of a captive balloon that was being exhibited in the *Jardin d'Acclimatisation*, it started toward the Bois de Boulogne at a height of 220 meters [722 feet]. In the latter part of the trip De Santos-Dumont was forced to cut short his experiments through a failure of the pump that supplied the small balloon with gas, owing to which this balloon collapsed. . . . The flight of the air-ship is shown in the instantaneous photograph reproduced in Fig. 2."—*Translation made for* THE LITERARY DIGEST.

Does Thinking of a Part Affect Its Growth?—"It has long been a popular idea," says *The Lancet*, "that too much thinking about any particular part or organ may lead to disease of that portion of the body, but it must be confessed that very little substantial basis of fact has served as foundation for this superstructure. Dr. Carpenter was, we believe, the first to point out and to demonstrate by experiment that concentrating the mind on a special part of the body will lead to a local hyperæmia with sensations of tingling and itching, but, so far as we are aware, no true inflammation was ever produced. It is not difficult to understand that the directing of the mind toward some particular part of the organism may alter the blood-supply of that part and so may modify materially its nutrition. If this be possible—and who can say it is not?—it is not at all unlikely that morbid changes may result from, or be predisposed to by, these slight beginnings. It is very difficult, however, to find many cases which can only be explained satisfactorily by some such theory. Mr. W. H. Bennett, in a clinical lecture recently delivered at St. George's Hospital, quotes two cases which if not convincing are at least very suggestive. In each of them increased growth of a tumor appeared to follow the continued concentration of the patient's attention on the part. It has occasionally happened that a physician or a surgeon who has paid particular attention to the diseases of some one organ or region of the body ultimately suffers from an affection of the same part. These cases, tho striking, are but few in number and no more numerous than would be expected from the laws of probability. If there were any certain foundation for such an idea medical men might be found to hesitate before 'specializing' on the more painful and unpleasant diseases to which the body is liable."

SCIENCE BREVITIES.

CANARY birds are, according to Dr. Tucker Wise, a cause from which consumption comes. "This gentleman says," to quote *The Hospital*, "that from his own observation he is of opinion that in many instances diseased cage-birds, such as canaries, communicate tuberculosis to a serious extent among human beings. As about 400,000 canaries are reputed to be sold every year in the United Kingdom, and as it is stated that tuberculosis is one of the most common diseases of birds, it does not seem unlikely that the canary may have a considerable influence in the distribution of tuberculous infection."

"To hold down to a lecture platform a light iron object by means of an electromagnet underneath, out of sight, and thus appear to multiply its weight many times over at will,—to make it impossible even to lift the object in question, providing the magnet be powerful enough,—is an old conjurer's trick which has served on many occasions to mystify the public," says *Cassier's Magazine*. "Its principle has been applied to several more useful purposes, and one of these, of recent date, is embodied in a magnetic chuck for miscellaneous work, for surface grinding principally, but adapted also for the planer or the lath. The magnetic effect in this chuck is produced by an electric current circulating in a coil in the interior of the device, and as this coil is wound, preferably, for 110 volts, the needed current can be taken from any regular electric-lighting main in or about a shop. The convenience of the device, especially for small work, is so obvious that it need not be emphasized."

"THE demand for a substitute for sandpaper for leveling wood surfaces as well as for use in the paint-shop, in lieu of curled hair, etc., has led to the introduction of a material known as 'steel wool,'" says *The National Druggist*. "Steel wool was first introduced in America during the World's Fair, and at once came into great demand. It is made from tempered steel shavings in different degrees of fineness, which, while sharp, do not scratch the surface but cut as smoothly as the finest emery, and, it is said, much quicker. Being held in bulk, it readily adjusts itself to the form of the surface to be operated upon, reaching into the finest corners and cutting away all that is desired, doing the work without clogging and doing any given job, whether on wood, painted or varnished surface, better than it can be done with the old materials. It is a time-saver and a thoroughly practical material, and it is claimed when its merits are understood will drive all the prepared papers out of the market. It is stated that it does not clog up and wears much longer and is therefore cheaper. The constantly increasing demand makes it advisable for all hardware dealers to carry it in stock as one sale always increases the demand in the section sold."

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THE RELIGIOUS WORLD.

DID CHRIST USE IRONY?

AT first glance it seems inconsistent with the earnestness and dignity of Christ's character to think that He made even limited use of irony in His methods and manners of teaching; and yet a close analysis of some portions of the Gospel records seem to make it probable that He rather extensively employed this rhetorical means in His pedagogics. At any rate this is the conclusion of no less a scholar than Prof. Friedrich Paulsen, of the University of Berlin, who in a series of articles in the *Christliche Welt*, Nos. 40 and 41, discusses this problem at length and in a unique manner, under the title "Das Ironische in Jesu Stellung und Rede" (The Ironical in Jesus's Attitude and Speech). The writer, among other things, substantially develops the following line of thought:

"We are accustomed to picture to ourselves the face of Jesus with the expression of exalted earnestness, mellowed by an afflatus of deep inward sorrow, and painters are accustomed to portray Him in accordance with this ideal. And this is in harmony with the fundamental traits of His character. Yet we are able from time to time to detect in Him a trait that does not so plainly appear on the surface, namely, the smile of the humor of irony. Irony is that inner habit of thought and of speech which comes into existence where a person who is in possession of superior truth, in the presence of others who claim themselves to be in the possession of such superior knowledge, accepts the position of inferiority assigned to him by his surroundings and from this seemingly humble position speaks and acts.

"In this way, for instance, Socrates, the great ironical teacher of Greek philosophy, in his dealings with the sophists, pretends to be ignorant and inferior in knowledge to the wisdom of his antagonists. He pretends to be anxious to secure a few kernels of their higher wisdom, and accordingly ventures to ask them questions, seemingly simple in character, but of a kind that eventually will bring to shame the pretensions of these boastful men.

"The position of Christ was essentially not of a different kind, only that in this case, in accordance with the trend of the Hebrew mind, not intellectual questions, but religious and ethical problems were in the forefront of discussion. In the same light that Socrates regards the sophists, Christ looked upon the Pharisees and the Scribes. As the former enjoyed the reputation of being wise, so the latter were regarded as pious and thought themselves so. And in a certain sense they were right. They were no more vulgar hypocrites than the sophists were empty-headed ignoramuses.

"With this kind of people Jesus came into contact. He made the same impression on them that Socrates did on the sophists. As the latter regarded the Athenian 'small citizen' with his strange activity and questions as a peculiar and somewhat erratic being, thus the Pharisees looked upon the Galilean. They asked in amazement whether such a person, ignorant of the law of Moses, would undertake to reform the religious and moral life of the people. In view of the fact that He did not even observe the Sabbath, that He associated with sinners and publicans, they derided His claims of being a representative of the God of Abraham. But just as Socrates in his relations with the sophists made constant use of irony, thus Jesus in His contests with the Pharisees and Scribes employed the same means.

"A closer analysis of some of the discussions held between Jesus and His adversaries will show to what extent this is the case. The first meeting of the Master with the Pharisees is found in Matt. ix. Here the latter criticized Jesus for sitting at meat with the sinners. Christ heard this, and turning to them said: 'Not the strong have need of a physician, but the weak.' Without doubt this was uttered with the smile of irony, as tho He would say: 'Certainly, people of such robust moral health, of such absolutely correct habits of life as the Pharisees are, do not need me or any Savior; such people need no physician; but those people who sit with me at table actually do need me.' And then, with His smile turning into an earnest expression, He added: 'That they who know the law and justice should go and study what it means, that God desires mercy and not sacrifice.'

"The same smile of irony we find in connection with the story of the woman caught in adultery (John viii.). Here again we see Jesus between the respectable and the non-respectable class, and siding with the latter. He addressed her accusers with the demand that he who is without sin should cast the first stone upon the woman. He would say, as it were, that He in His associations with the common people might not occupy the high level held by those who brought the woman; but ye, who are the correct and pure in character and conduct, do not allow yourself by my inability to apply the law to be prevented from doing that which the law both permits and commands. His irony silenced her accusers and His tempters.

"Such ironical turns were frequently given to others of Jesus's doings and sayings among the people, especially when the subject of Sabbath-breaking came up. Ironically He asks the Pharisees if they would not draw an ass or an ox out of the well on the Sabbath-day. Here we are especially told that His adversaries became ashamed and confused. The low people had by the irony of Jesus been led *ad absurdum*. Again, in His question concerning David's reason for calling his own son also his Lord, He employs the same method. Here, too, we may read the sportive question asked by the Lord of Peter (Matt. xvii. 25), and of the humoristic and comical smile with which the questions are directed to the high priests and elders in Matt. xxi. 28 *sqq*. The same rhetorical element is found in the narrative recorded in Luke vii. 36 *sqq*., and it assumes a touch of sarcasm in Luke xiii. 31 *sqq*. Then, too, the ironical feature is undeniable in Christ's series of teachings on riches and the rich, to which His own condition formed the most pronounced contrast (*Cf*. Luke xvi. 1 *sqq*. Matt. x. 13 *sqq*.). Ths characteristic is even retained in His trial, Christ's ironical treatment of His judges being apparent at many points."—*Translation made for* THE LITERARY DIGEST.

PROPOSED STATE CONFERENCES OF RELIGION.

A LETTER has been circulated during the past few weeks among ministers and laymen of various religious denominations in New York State proposing a series of state conferences of religion and calling for suggestions in relation thereto. It is asked whether such conferences, organized somewhat on the lines of the World's Parliament of Religions at Chicago, might not "greatly increase and quicken" the spirit of union and goodwill among the churches. The suggestion is made that "once in two years the churches should come together, in the name of the Spirit common to all, to promote together the things that make for the common good." The letter reads in part as follows:

"The general idea underlying the World's Parliament of Religions, held in Chicago in 1893, was—that unities of thought, feeling, aspiration, and ethics exist in widely differing systems of faith; that men can confess their spiritual kinship, and reverence each other's reverence, without closely sharing each other's doctrinal beliefs, and without disloyalty to the truth as they individually see it; and that, while differences in belief are to be frankly declared, the glad recognition of these unities and this kinship is also a part, and an important part, of the higher religion of the world.

"Does not this idea make so strongly for practical peace and good will among men that the several churches ought to take counsel together in order to deepen and widen its influence? If '*toleration* in religion is the best fruit of the last four centuries,' should not the beginning of the twentieth century mark an advance to a still nobler position, that of *reciprocation* in religion and of *interreligious cooperation*—the attitude of men open-minded, spiritual, and loving enough to acknowledge that there is truth to be learned from, as well as truth to be offered to, neighbors, and that a great deal of good, now undone in the world, waits for the hour when the churches shall join hands in a new brotherhood?"

Among those whose names are appended to the letter signifying their approval of the proposition, are Rev. O. P. Gifford, D.D. (Baptist), Rev. W. S. Rainsford, D.D. (Protestant Episcopal), Rev. J. Elmendorf, D.D. (Dutch Reformed), Rev. Robert Coll-

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yer (Unitarian), Rev, James R. Day, D.D., president of Syracuse University (Methodist), Rev. Josiah Strong, D.D. (Congregational), Rev. Henry M. MacCracken, D.D., chancellor of New York University, and the presidents of Vassar College, Hobart College, Cornell University, Union Theological Seminary, and Rochester Theological Seminary.

The Christian Advocate (Methodist Episcopal, New York) condemns the project in severe terms. It heads an editorial on the subject with the words: "A Scheme to Demoralize and Disintegrate the Evangelical Denominations." After referring to the fact that the proposal is indorsed by Jews, Unitarians, and Universalists, as well as evangelical Christians, it says:

"Flattering indeed are the letters which these persons have sent out, well adapted to capture the unwary. Unless the entire faith of the churches that have achieved post-Reformation Christianity is a delusion and a snare, and unless the Christian fathers were totally mistaken, an affiliation for religious conference on equal terms with such dissimilar elements is the most inconsistent, illogical, temptation-soliciting course which any evangelical Christian can take."

After speaking of some of the prime movers of the plan, *The Advocate* continues:

"Unity is only possible when there is unity in essentials. The seductive letter no doubt has caught some thoughtless persons, and has been hailed with delight by some who know where they stand and whereunto these things tend. It states that the time has come for 'reciprocation in religion'—indeed! with Jews, Unitarians, Universalists. Why not Spiritualists and Christian Scientists?—and for 'interreligious cooperation.' 'It is the attitude of men open-minded, spiritual, and loving enough to acknowledge' that this time has come. How sweet the song of the bird in its own ear! 'Open-minded enough?' Said Christ, 'He that is not with Me is against Me.' 'Open-minded enough?' 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed.' 'Open-minded enough?' 'But tho we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.' 'Open-minded enough' to betray the essential principles for which Christ died, the martyrs were slain, and for which our fathers fought! Every sincere friend of evangelical religion must regard the spirit that underlies this movement and its external manifestations as in the form of an angel of light, an exhibition of antagonism to evangelical principles. The only safe rule for one who trusts alone in Christ for salvation is to have no communication, on a religious basis implying equality of faith, with any who deny His fundamental principles.

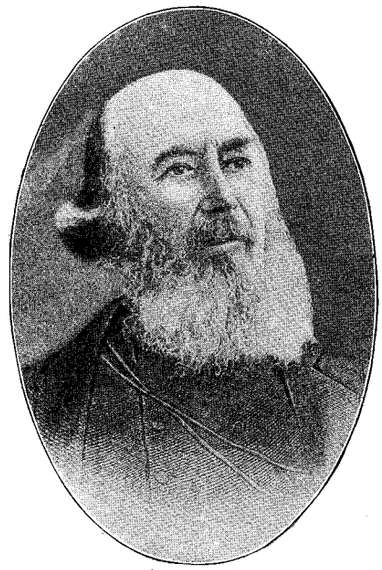
"This is compatible with spirituality, with Christian love of individuals, with a recognition of their general sincerity, and also with common sense and logical consistency. When the Methodist Episcopal church is anxiously inquiring why it is losing its spiritual influence, why conversions are diminishing in number, and revivals in power, if it affiliates with a scheme to unite the iron and the clay in the feet, and the hostile currents of doubt and faith in the head, of the Christian church, it simply sells itself to the most subtle temptation which has yet been offered to it, except that of pride in its numbers and confidence in its material wealth."

The Christian Register (Unitarian, Boston) refers briefly to the proposed conferences in an editorial note. It says:

"Apparently, this enterprise begins at the right end. It is a voluntary movement of those who represent various religious bodies, and who will come together not for legislation or propagandism. They will confer together concerning the interests they have in common and the work that belongs to them all together. If they are wise, they will form no permanent organization, and will have no organ. They will meet freely, organize for the purposes of the meeting, transact their business, and then go each to his own work, filled with a new spirit of brotherhood. There is much dissatisfaction with sectarianism in its crude forms and a willingness to work for essential things which lie latent in the minds of the people. To awaken this growing sentiment of brotherhood and to arouse it to real life and beneficent activity, there must be in such a movement as this not the slightest trace of a desire either to serve the purposes of any religious organization or to protest against it. Those who are invited to the meeting must not imperil any of their ecclesiastical relations by this act, any more than they would by going to the opera. To make such meetings a grand success it must be understood that they are absolutely free from binding obligations, and that they commit those who join together to nothing beyond an expression of mutual good-will and a desire to discover how to increase mutual helpfulness in all good works."

TWO ACCOUNTS OF FATHER CHINIQUY.

DR. CHARLES PASCHAL TELESPHORE CHINIQUY, who died in Montreal on January 16, aged ninety years, has been for the last four decades the foremost figure in the Protestant propaganda with regard to Roman Catholics. Fifty years of his life he spent in the Roman fold, but from the end of that period to his death he was a pastor in the communion of the Presbyterian church. His book called "Fifty Years in the Church of Rome" reached its seventieth edition and was translated into nine languages. At the last he was offered an opportunity to make his peace with Rome, and he refused it. When we consider that he was a man of aggressive instincts, and the "hero" (as one paper puts it) of more than thirty lawsuits brought against him by his coreligionists, it is not surprising that the Roman Catholic and the Protestant press differ materially in their accounts of his life.



THE LATE "FATHER" CHINIQUY.

The Christian Observer (Presbyterian) narrates his story as illustrating "the fruitfulness of a consecrated life"; while *The Monitor* (Roman Catholic) sketches the career of "the most notorious 'ex-priest' of the century" in the following words:

"Charles Chiniquy was born in Quebec, on July 30, 1809. In 1833 he was ordained to the priesthood and distinguished himself by his talents as a pulpit orator. He professed a great zeal in the cause of temperance, and honors came thick upon him. But distinction turned his head and caused his fall. He became careless in his religious duties and fell into many irregularities. He was tried by an ecclesiastical court in 1851 and suspended from the ministry. He then left Canada and came to Chicago. Here trouble followed and the bishop had to suspend him again. Then poor Chiniquy took to the road and appeared as an 'ex-priest.' At that time, of course, bigotry was more intense and ignorance of the Catholic church more widespread. Chiniquy traveled to Europe and told of the successful home for 'converted' priests which he had founded near Chicago. The seminary was a myth and the 'converted' priests numbered only one—Chiniquy himself. Still he succeeded in reaping a rich harvest of coin from the English Protestants and he returned to Chicago comparatively wealthy. The Protestant Synod expelled him for gross fraud and for a time he managed to get along with the Presbyterians. Finally the latter body rejected him for having squandered vast sums of money. Then he embarked again on his anti-Catholic career. . . . . .

"Chiniquy was the original inventor of the calumny that President Lincoln's assassination was the result of a Catholic plot. This slander has been utterly refuted,—in fact, there was not the

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slightest foundation for it, but still it did valiant service for the A. P. A.'s."

It is interesting to compare with this the following account of his life, taken from *Zion's Herald* (Methodist, Boston):

"He was ever a leader of men. As a priest he waged a crusade against the drink traffic in Quebec with marvelous results. In his first parish he found seven taverns and not one school. In two years there were seven schools and not one tavern. Every distillery but two in the province was closed. The city of Montreal presented him with a gold medal, with the inscription: '*Hommage à ses vertus, à son zêle et à son patriotisme.*' More remarkably still, the Parliament of Canada made him a grant of $2,500 as an expression of public gratitude.

"In the early fifties a far-sighted effort was made to secure the Mississippi valley forever to the church of Rome by planting a series of Catholic colonies in the new West. Father Chiniquy was appointed to lead this movement. He selected a site at Kankakee, Ill., and planted a colony of five thousand French Canadians. In a short time fifty thousand more Roman Catholic immigrants from Canada, France, Belgium, and Austria were settled in this fertile plain. Father Chiniquy's religious views, meanwhile, were undergoing a change. His study of the Scriptures showed him many divergencies between the doctrines of his church and the Word of God. The worldly ambitions and irreligious life he witnessed in some of the priests sent to minister in this colony roused his conscience. Strained relations occurred with his superiors. As champion of his French compatriots he became an object of hostility. A speculating land-shark was induced to bring civil action against him. He secured for his defense the services of Abraham Lincoln, 'the best lawyer and most honest man in Illinois,' as Chiniquy said. It is curious that the judge of the court was David Davis, afterward Vice-President of the United States. Lincoln stood by him in appeal after appeal, and secured his triumphant vindication. Chiniquy, however, was obnoxious to the hierarchy, and was interdicted as a schismatic priest. He describes this experience as his 'Garden of Gethsemane.' His parishioners stood by him to a man, and shortly after the whole church, over a thousand in number, followed their pastor into the communion of the Presbyterian church. For forty years he was a thorn in the side of the Roman Catholic hierarchy in both the United States and Canada. He was the victim of thirty lawsuits, but came out of them all unstained. He preached and lectured on the errors of Rome around the world, and was mobbed a score of times. . . . . .

"Less than two years ago the old man returned from a preaching tour in Britain, having performed prodigies of labor for a man in his eighty-eighth year. He was greatly honored by the Protestant community, and was superintendent of French Canadian missions of the Presbyterian church. His funeral on Thursday, January 19, was the scene of remarkable tributes of respect from all the Protestant churches."

The "Dead Line" in Religion.—A subject of frequent discussion in the religious papers is the "dead line" in the ministry, that is, the age at which the average minister may be said to have passed beyond the period of his usefulness and efficiency in his calling. The same term is used by *Zion's Herald* (Boston) in an article discussing the question as to the time of life when men are most likely to make a profession of religion. "Long observation and repeated inquiries," it says, "conclusively show the number who are converted when past their teens is comparatively small, and grows less every year. In most revivals at least seventy-five per cent. of the converts will be under twenty, and nearly all the rest between twenty and thirty. There will be a larger number below sixteen than above it." After speaking of the period of early youth when home associations and parental instruction have the most influence in shaping and determining character, it says:

"Are we not right, then, in saying that there is practically a dead line not far from the age of sixteen, a line the crossing of which means, in a majority of cases, spiritual death? It is not, of course, arbitrarily or absolutely fixed. Differences of development and circumstances will largely modify the matter. Some are older at fourteen than others at eighteen. Especially favorable conditions occurring at seventeen may overbalance the otherwise unfavorable trend which by that time had set in. Nevertheless it remains true, we think, that from twelve to sixteen is much the most auspicious and productive period for a change of heart. It is very poor economics to let that age go by without pressing those under our charge into the kingdom. If we do thus permit the golden opportunity to pass, while we are busy here and there, then only at great subsequent cost, if at all, can the sad omission be made up. Why should we raise up material for the revivalist?"

THE JEWISH SUNDAY-SABBATH.

ONE of the few divisive questions in the Jewish church in this country to-day is that relating to the observance of one day in seven as a day of rest and worship. On this point the views held by different classes and leaders of the Jewish people are widely variant and, in some cases, sharply antagonistic. One class, known as Reform Jews, are in favor of observing Sunday instead of Saturday, thus conforming, as they say, to the established custom of the vast majority of the people in civilized lands. The more conservative, or the Orthodox Jews, stoutly oppose such a measure of conformity as contrary both to the spirit and the doctrine of the founders of their faith. The discussion of this subject has been given a special impetus recently by reason of the observance of the twenty-fifth anniversary in Philadelphia and Chicago of the institution of Sunday observance in certain Jewish congregations in those cities.

The chief points in favor of the change from Saturday to Sunday were presented in an address made by Rabbi Joseph Krauskopf in Philadelphia and printed in full in *The Reform Advocate* (Jewish, Chicago). Speaking of the leaders of the movement Dr. Krauskopf said:

"They saw that the Jewish Sabbath-day of the Orient did not fit into the different conditions of the Christianized Occident. They recognized that the different conditions created by the hundreds of millions of Christian people could not be altered to suit the preference of the handful of Jews, and that the attempt of forcing it could only result disastrously for the Sabbath and the Jew. And so they determined to exchange the no longer suitable Oriental frame of the beautiful Sabbath for the Occidental frame, and thus retain within its new setting the glory and beauty of the old Jewish Sabbath. They determined to preserve all its essentials, all of its spirit of holiness and rest and delight, as enjoined in Scriptures, only shifting it from the day once best suited for the observance in the Orient, the Saturday, to the only day now possible for its rightful observance and perpetuation in the Occident, the Sunday."

Reviewing the arguments of the opponents of the movement Dr. Krauskopf declares that the custom of observing Saturday as a holy day was heathen in its origin and was so observed long before the law was given on Sinai. The change proposed is therefore "simply substituting one Sabbath-day of heathen origin for another of the same origin." For this reason also, it is said, the change is not "a concession to Christianity" as some contend. But on this point Dr. Krauskopf proceeds to say further:

"And even if we had made a concession, I for one will not hesitate to take from it what is true and good and serviceable, and proudly and publicly acknowledge my indebtedness. Has not Christianity taken from us what is true and good and serviceable in its creed? Is not its God our God? Is not the head of its church a son of our race? Is not its very Sunday rest our Sabbath, and shall we refuse to accept what is our own, because it is celebrated on a day originally sacred to the sun, and not on the day originally sacred to the moon or Saturn, or because the heathen dogma of a *God-Resurrection* and not of a *God-Resting* has been attached to that day?

"'What!' interpose our antagonists, 'celebrate our Sabbath on the day chosen by Constantine the Great and by the Council of

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Nice as a mark of separation of the Christian church from the hated and despised Jewish church!' This opposition, too, is largely based on erroneous grounds. It was not they, the enemies of the Jews, who chose the Sunday. It was Paul, the Jew, who embraced it, almost three centuries earlier—in his give-and-take policy—in order that he might find readier access for his new teachings, which, for the most part, were Jewish."

And as for the argument that the Sunday-Sabbath will end the distinction of the Jews as a separate church and people, it is replied:

"And why should we be distinguishable, and chiefly by a Saturday-Sabbath whose present mode of observance by us contributes far more to our shame than to our distinction? And is Judaism dependent for its distinction and perpetuation on the outward form? And what of our oft-professed duty to enlighten the non-Jew concerning the true religion? What of our much-proclaimed mission of uniting the whole human family into a common brotherhood under the common fatherhood of God? Shall we expect the non-Jew to flock to our deserted shrines on Saturday, whither Jews will not or can not flock on that day? Shall we expect non-Jews to make the sacrifices on that day, which the Jew himself will not or can not make. When are we to do our preaching and teaching to the non-Jew, if on Saturday he can not attend, and if on Sunday, when he is free to attend, we keep the doors of our shrines locked? Those of us who have opened wide the doors of our shrines on Sundays, and have extended a hearty welcome to all who cared to come and listen, have abundantly realized that Judaism has never had a missionary like the Sunday-Sabbath, that it has attracted thousands of non-Jews to our services and sermons, and has made friends and supporters and champions of those who, before that, had been swayed by prejudices against Jews, and by animosities against Judaism."

Among the papers strongly opposed to the innovation is *The Jewish Exponent* (Philadelphia). It declares that the Sunday-Sabbath, so far as observed, has not been a success, that it has not increased the attendance at religious services, and that it has failed to promote that unity and harmony between Jews and non-Jews which it was claimed it would do. It proceeds from this to say:

"If a Sunday-Sabbath for Jews is impossible, there remains but the alternative of observance of the Jewish Sabbath, as of yore, the symbol of our covenant with God, the bond of our union with Israel throughout the world, the hallowing and consecrating power throughout our past history, the source and means of our survival to the present day. We have no word of scorn for 'women-proxies.' We say to the women in Israel, Go on in the sacred work of Sabbath preservation. Sanctify your homes, that therein, at least, the Sabbath spirit may abide, and that all those who dwell therein may feel its consecrating power throughout their entire lives. Let every effort at Sabbath observance be encouraged. We have no scorn for those who would sanctify even a portion of the day. To an ever greater extent is this day becoming of less and less importance in the legal and financial circles, in wholesale business and manufacturing industries. In the summer, to a very large extent, and throughout the rest of the year in many pursuits, it has become a half-holiday. Were the Jews unitedly to abstain from labor its importance would be still further reduced. The sacrifice involved might then be easily made and the Jew would present an appearance before the world that would inspire even the veriest antisemite with admiration. 'How shall we enlighten the non-Jew concerning the true religion?' is asked. We answer, not by abandoning, but by conforming to our faith; not by words, but by deeds, testifying to our devotion to our religion."

Another paper of the same faith that argues against the change is *The American Hebrew* (New York). Referring to certain statements made by Dr. Krauskopf in his address it says:

"Does Dr. Krauskopf mean to tell us in all seriousness that the new movement has endowed Sunday with all the glory and beauty of the old Jewish Sabbath? Let him mark the full meaning of this. Does he himself, or does a single member of his congregation, surround the first day of the week with that spirit of sanctity that marks it off from the working days, that is becoming to the Sabbath? When you speak of the Sunday service as a means of reaching the people who will not or can not attend service on the Sabbath, in order to bring to them the lessons of religion, that is one thing; but when a rabbi utters a statement like the foregoing, we see him, in our mind's eye, making it with the tongue within the cheek.

"Nay, nay, brother, talk not such utter nonsense; you humbug by it no one so much as you do yourself. Of course, in one way the Sunday-Sabbatarians set a good example to many of us who are stupid enough to stick to the old-fashioned day of rest; they do not shop on Sunday nor do they market on their new Sabbath, nor do they go to matinees, to the stock-exchange, or to the ball-match—but that is not quite their fault."

DID ST. THOMAS VISIT AMERICA?

WAS the Christian religion known in Central America before Columbus's discovery? According to P. De Roo, the tradition that Christ was preached on this continent during Apostolic times, probably by St. Thomas, is upheld by the available facts in the case. The tradition is at least of ancient origin, and has been learnedly supported by Spanish historians and theologians too numerous to name. They all, however, based their conclusions on presumptive evidence drawn from a few common sources, such as early Christian legends and the traditions current among the descendants of the American aborigines. P. De Roo occupies eighteen pages of *The American Ecclesiastical Review* with his examination of the subject. He finds in the writings of St. Clement, a contemporary of the Apostles, a possible reference to America. Tertullian, too, is supposed to have had this continent in mind when he asserted (in his "Contra Judæos," chapter vii.) that the doctrine of Christ had been heard by the inhabitants of "many strange countries and lands unknown to us." Moreover, there are those who believe that we must take literally the assertions of the early Christian writers that the Gospel was carried "to the uttermost ends of the earth." St. Thomas is the only apostle declared by the Fathers of the church to have gone to barbarian and unknown nations.

Much more interesting and suggestive, however, is the evidence P. De Roo finds in the native legends of South America and Mexico. The most ancient traditions of the Peruvians tell of a white-bearded man named Thonapa Arnava, who came among them wearing a long violet garment and red mantle. He taught the people to worship the Creator instead of the sun and moon; he healed the sick and restored sight to the blind. He was persecuted, and finally taken prisoner in Caravaya. When about to be put to death on a neighboring hill, where he had planted a cross, he was released by a beautiful and mysterious stranger who touched his bonds and they fell away. The writer calls attention to the resemblance between the name Thonapa and Thoma-Papas. The surname Arnava, he says, is probably derived from a Peruvian word meaning "to baptize." The Chilians also have a tradition of a bearded and shod man, who had appeared to their forefathers, healing the sick. The following anecdote, related by Lescarbot, is quoted by P. De Roo as evidence of similar traditions in Brazil:

"The great missionary of the Brazilians, John de Leri, explained one day to them the origin of the world, and how they should believe in the Creator. They followed him with the greatest attention and evident signs of astonishment. But when he had finished his discourse, one of the elders rose up to answer. 'You have told us wonderful things,' he said, 'that have brought back to our minds what we have often heard from our forefathers; namely, that very long since a certain *Mair*, a bearded and clothed stranger, had been among them, and had sought to turn them to that God whom he announced to them; and he spoke as you speak now to us; but they would not be led. When he departed another came, who, to punish them, distributed arms among them, with which they have ever since been killing one

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another. Nevertheless, neither will we change our manner of life, because if we should do so our neighbors would deride us.'"

Other legends are cited as presumably relating to the mission of St. Thomas in South and Central America. By some it is thought that the great Mexican civilizer, Quetzalcoatl, was none other than that apostle. Sahagun, summarizing these traditions, asserts that this much, at least, the evidence makes clear: "A venerable white man, with long hair and beard, and walking with a staff, preached a holy law and the fast of forty days all over America and erected crosses revered by the Indians, to whom he announced that other men of his creed would come from the East to instruct and rule over them. This fact is established by all histories written by Spaniards, as well as by the hieroglyphics of Mexico and the quipos of Peru."

History and tradition are alike silent in regard to the means by which St. Thomas reached America. The writer in *The Ecclesiastical Review* says: "Nicephorus of Constantinople, and nearly all the authors referred to by Solorzano, state that St. Thomas preached to the Chinese and the easternmost peoples of India. It would not, therefore, have been such an extraordinary matter to have followed these nations in their migrations eastward to Polynesia, and even as far as the Americas."

In an editorial on this same subject *The Deseret Evening News* (Salt Lake City, Utah) says:

"There is very little historical material extant for biographies of the first Apostles. Tradition follows Thomas through Parthia, Media, Persia, Bactria, and India, where, it is supposed, he suffered martyrdom near Coromandel. The article in *The Ecclesiastical Review* is of special interest, as showing that the possibility of communication between the two hemispheres, in those early ages, is no longer a subject outside the pale of scientific discussion. The fact that such communication took place is set forth in the Book of Mormon, and investigations corroborate and confirm that record."

MORE ABOUT RELIGION AND INSANITY.

THAT a popular idea of religion as an exciting cause of mental unsoundness has a certain vogue is evidenced by the frequency with which we meet the phrase "religious insanity" (see LITERARY DIGEST, January 14). The Bishop of Rochester recently delivered a lecture combating this idea, in the course of which he declared that "religion is a force which makes for sanity." John H. Girdner, M.D., in an article on this subject in *The North American Review* for January, says: "A careful study of the history of mental diseases amply proves that not the religion of Christ, but the theologies of man, have caused so many minds to give way and develop settled delusions and hallucinations of a so-called religious type." Dr. Girdner continues:

"The Apostolic church firmly believed that all forms of insanity, epilepsy, hysteria, and catalepsy were not diseases at all, but cases in which the devil or his imps had taken possession of the individual, with or without the individual's consent. And their bodies having become a tabernacle for the devil, they were ostracized by society and the church. Not only were these unfortunates who suffered from mental and nervous diseases ostracized, but the church went further, and attempted to cast out the indwelling demon by all manner of physical punishment and tortures.

"As theology became more firmly established and supported by governmental power, 'the possessed' were more and more severely dealt with; and the doctrine that cruelty to madmen was punishment of the devil dwelling within, became more widely disseminated and believed. Nor did any relief come to these unfortunates as a result of the Reformation. Martin Luther, Calvin, and the other leaders of the new theology were, if anything, more pronounced in their persecution of these 'devils incarnate' than the Church of Rome had been."

Not until the middle of the eighteenth century, Dr. Girdner tells us, was any effectual check put to the theological doctrine of diabolical possession of the insane. Insanity is now recognized as a disease which is the result of some functional or organic disturbance of the brain, or of some injury or malformation of that organ. In place of the old lunatic asylum we have the modern hospital for the insane. But the evil of the state of things which existed up to a comparatively recent date did not end with cruelty to those already insane. The fear of becoming possessed became a potent cause of insanity, even as fear of a disease always weakens the power of resisting it. There were also other dogmas and theological doctrines possessing the popular mind and tending to make the prevailing form of insanity of the spiritual type. Dr. Girdner points out that the delusions of the insane always take their form and color from the questions and problems which are most absorbing at the time. He writes:

"The retreats and asylums for insane up to a comparatively recent date contained many inmates possessed of settled delusions which were the result of fear and of brooding over the welfare of their souls here and hereafter in the light of the theological doctrines then preached and enforced. Many imagined that they had committed the unpardonable sin and that the Spirit had ceased to strive with them, and that they were thus hopelessly doomed to eternal damnation. Others imagined that they were predestined from birth to eternal punishment. Others again had hallucinations of sight and hearing, and could see Satan and his imps actually in the flesh, in daily attendance upon them, restraining each Christian act, and stifling each prayer for deliverance; and at night they were kept awake by the conversations of evil spirits. These are only a few specimens of the kind of imaginings which possessed the minds of those who were said to be 'crazy on religion,' but who were as a matter of fact insane as a result of theology. Let it be repeated; it was never the sweet Gospel of peace and forgiveness taught by the Savior which dethroned reason, but the creeds and dogmas of men. William Cowper, the poet, is a signal example of so-called religious insanity. Under the tutelage of the Rev. John Newton, his life became an almost endless round of devotional exercises and brooding over theological questions which finally dethroned his reason. His delusion was that he had been rejected of heaven; he ceased to pray and discontinued all religious exercises as one hopelessly doomed. The eminent divine, Mr. Newton, with deplorable consistency, treated Cowper's disease as a diabolical visitation and abstained from calling in a physician. If this impressionable poet could have accepted the Gospel of peace and love, taught by the Savior, and discarded the theology of the Rev. John Newton, there is reason to believe that history would not have to record the name of this brilliant genius in the list of those who fell victims to the so-called religious insanity of that time."

But it is a mistake to suppose, says Dr. Girdner, that mental diseases have decreased as a result of comparative freedom from the theological thraldom of the past. The change is merely in the character of the hallucinations. The prevailing delusions among the insane of to-day are of a material type. They are no longer tormented by the devil and his angels, but by imaginary telephones and phonographs. They no longer believe themselves to be the Savior, or the Virgin Mary, but rather some great inventor or famous politician, or the possessor of untold wealth.

RELIGIOUS NOTES.

THE English Baptists and the English Congregationalists are engaged in raising twentieth-century funds.

The Freeman, of London, states that the present number of Baptists in Great Britain and Ireland is 355,218; and the total Baptist membership of the world is 5,136,215.

The Michigan Presbyterian says that from the Detroit Presbytery alone five ministers within a short time have left the pastorate to go into business, and four others have had offers which may be accepted.

A NUMBER of Confucian scholars, in long-sleeved gowns, kneeling before the palace gate, have petitioned the Emperor of Corea to remarry. "Their memorial," says Dr. Sherwood-Hall, "attributes all Corea's calamities, including Christianity, to His Majesty's remaining a widower."

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FOREIGN TOPICS.

THE AMERICAN NEWSPAPER CRUSADE AGAINST GERMANY.

THE Americans of Munich, led by the Reverends Royce and Meyer and Professors Stillman and Patterson, protest, in an address to the United States Government, against the attempts made by the majority of newspapers and periodicals in the United States to incite the American people against the Germans. "We believe we can speak in the name of the thinking section of both nations when we say that there is no reason to create a conflict between the United States and Germany," say our countrymen. The German Ambassador in Washington declares in the most emphatic manner that Germany never did and does not now covet the Philippines. The American Ambassador in Berlin makes similar statements. The German newspapers, without exception, deplore that so large a percentage of the American people seem to welcome an estrangement from Germany. The *Kölnische Zeitung*, Cologne, thinks that "only a fellow with the intellectual development of a Hottentot can suggest that naval officers start a war all by themselves," and says:

"We must decline to notice every one of the falsehoods which American and English editors publish, knowing full well that they are without a shadow of truth. The fight against calumniators is no pleasant task. Moreover, these lies can only be successful if the readers are gullible to the greatest possible extent, and unable to form an opinion for themselves. . . . This instigation is carried on by and among low and unreliable characters only. All the greater is our indignation. We believe it is our duty to express this indignation, to prevent the accusation, at some future date, that we ourselves caused the relations between Germany and the United States to become strained by our silence."

Many German papers, nevertheless, acknowledge that it is impossible for them to speak with respect and friendliness of the United States, considering the tactics of our press. The *Magdeburger Zeitung* says:

"We are sorry to find that some of our own Agrarian papers are getting intemperate, but after all this is only the echo of what the Americans have shouted into the German forest. . . . American papers, for instance, threaten us with complete exclusion of German goods. These good fellows do not seem to know that two can play at that game. The imports from the United States are greater by far than our exports there, and we could pay the Americans in their own coin."

Most German papers express their wonderment at the fact that the American naval officers, generally regarded, outside their own country, as a set of polished gentlemen, are pictured as rowdies anxious to risk their ships without provocation. The Berlin *Reichsanzeiger* praises the conduct of the Americans at Manila, and the German editors generally regard Admiral Dewey from a point of view different from that of the American writer who, in a New York magazine, declares that he offered to give battle to the German squadron. Congressman Berry's threat is generally commented upon in terms like the following, which we quote from the *Echo*, Berlin:

"We are certain that, after all, the rational section of the American people will gain the upper hand. People like Mr. Berry are only droll samples of the degree of swaggering conceit which their cheap victories over the Spaniards have created in some American brains. The German Government some time ago declared that Germany does not want the Philippines, does not even want a coaling-station."

Even our English cousins think the House of Representatives somewhat rude, altho some, like *The St. James's Gazette*, are anxious to throw the blame for this rudeness in the American character upon the German element among us. That paper says:

"We do not suppose that either the German nation or the best section of his own countrymen attach the least importance to the ignorant and boorish utterances of the Democratic member from Kentucky. In the House of Representatives, on Saturday, Mr. Berry is reported to have said that tho he was 'undecided how to stand on the annexation question,' the backing received from Germany by Aguinaldo would 'have no weight in affecting his opinion,' and added: 'We may yet have to whip Germany as we did Spain.' Apart from the fact that nobody will very much mind whether Mr. Berry's opinion is affected by anything, the only result of such an utterance would be to show the unworthiness of such ill-informed members to represent public opinion in the United States; but unfortunately the telegraphic report adds that 'the statement was received with a storm of applause'; from which we must argue either that the war has made more people feather-headed in America than Mr. Berry himself, or that a nation which has a large and very valuable percentage of German citizens can occasionally be very rude."

The *Nation*, Berlin, says:

"Herr v. Bülow, the Secretary for Foreign Affairs, has shown in the most unmistakable manner that Germany never sided with Spain, and does not dream of wanting the Philippines. It is permissible to expect that the reasonable section of the American people will be impressed. Those, however, who wish to drive their country into Cæsarism and expansion will not change their tactics. 'Unless we take the Philippines, Germany will annex them,' they say. And nations are, unfortunately, like animals. Even when gorged to repletion they grudge a morsel to others."

Hope is expressed that the projected direct cable between Germany and the United States will enable both countries to receive news which has not been "doctored to serve British interests."
—*Translations made for* THE LITERARY DIGEST.

POLITICAL CONDITION OF AUSTRIA AND ITS CONSEQUENCES.

THE Austrian Government seems to have definitely chosen the Slav element, or rather the Czechs and Poles, for its supporters. The suppression of the German element is now carried on in a systematic manner. Combined action on the part of Czech cities is encouraged, the union of German cities is prohibited outright. The Czech language is used in preference to German wherever a fairly large number of Czechs reside; it is given equal rights with German even in towns where the Czechs are very much in the minority. Thus Reichenberg, where only a few Czechs are found, and these not taxpayers, is compelled to use both languages in its courts and public offices. *The Speaker*, London, remarks on this:

"The decision is all the more irritating to German feeling because the tribunal concerned is that of Reichenberg, a town of whose population only some 3 per cent. are Czechs, and whose local authorities have demonstrated their German sympathies for years past in every possible way. . . . Affairs are multiplying between German and Czech students at Prague; rival meetings of Germans and Czechs are reported from Vienna; and there seems to be every prospect of rioting, almost of civil war. The Reichsrath seems resolved to commit suicide, and the electorate to show that no government is practicable but military despotism."

The *Ost-Deutsche Rundschau*, Vienna, points out that the Austrian Germans wish for nothing better than to preserve the empire, but they decline to do so at the cost of being swallowed up by nationalities which they have ruled so long. If the imperial house wish to be supported by the German element, they must support the Germans in turn. But as the Government is now chiefly in the hands of the anti-German element, the destruction of the Dual Monarchy is by no means impossible. *The Saturday Review*, London, says:

"Russia will certainly not seek to precipitate matters, no matter what Pan-Slavist emissaries may say. Her hands are too full elsewhere, and her game in Central Europe obviously is to concil-

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iate Austria and detach her from the Triple Alliance rather than to threaten her unity. But is it impossible to imagine a juncture in which the Pan-Germanic and anti-clerical parties in the Austrian provinces would find themselves forced to turn in real earnest to Berlin? Every true German looks forward to the day when '*das ganze Deutschland*' will spread without interruption from the Adriatic to the Baltic and the North Sea, and the present Emperor is the greatest of 'Great Germans.' The obstacles and drawbacks are many; they need not be enumerated here. But the tendency is there, and, unless the new German empire undergoes a premature catastrophe, the ideal will, sooner or later, be realized."

The only hope for Austria, in the opinion of many people, lies in the fact that independence for the different states which make up the empire is practically out of the question. Bohemia would be taken by Germany along with the more German parts, Galicia would become Russian. Even Hungaria would be less free and certainly less important than now if Austria falls. Hence the people will probably "agree to differ." The London *Spectator* says:

"As in Switzerland, the hostile races may silently agree to dislike and despise each other, and yet to work together at their proper business, which is to render all the population of the empire as tolerant as the population of Vienna, where people of five or six nationalities, languages, and grades of civilization jostle each other in the street every day, and when they jostle apologize for jostling, while the whole of them uncap as the Emperor-King drives by. All that any one can confidently say about the possibilities is that hitherto not only the Hapsburg dynasty, but the Hapsburg dominion, has been strengthened as regards its resources by all misfortunes, and that its subjects, whatever their inner feelings, have never been able when the hour of decision arrived to reconcile themselves to any alternative. If they are not loyal, they acquiesce, and in our day and under modern circumstances acquiescence is for loyalty the best of working substitutes."

But this acquiescence can not be had without some concessions, and the Slav element, being violently anti-German, works for the abolition of the Triple Alliance. "A war for the defense of Germany would be less popular than a war for the destruction of Germany, and especially Protestant Prussia," says the *Grenzboten*, Berlin. The knowledge of this and the weakness of Italy has made the Germans very careful as regards their foreign policy, and more willing to consider French and Russian proposals. "The Triple Alliance is not worth much now," says the *Frankfurter Zeitung*; "Italy, as we know, could not help us, Austria has no longer a strictly national idea, and without that she, too, is helpless." The German Austrians, however, deny this. The *Abend Post*, Vienna, says:

"Just as little as the Austrian Government is affected by the fact that some Slavs were expelled from Germany, just as little will Austria give up the Triple Alliance because the Slavs dislike the Germans. Foreign politics are national, not provincial, and our foreign alliances are removed from the squabbles of parliamentary factions. All our nationalities are equally interested in the Triple Alliance."

But the *Hamburger Nachrichten* says:

"All that sounds well enough; unfortunately, it is not borne out by the facts. The different nationalities in Austria have different ideals regarding the foreign policy of the empire, and their sympathies are not, on the whole, with Germany."

Bismarck, the founder of the Triple Alliance, never trusted Austria fully, as Lothar Bucher shows in the *Neue Jahrhundert*, Cologne. Bismarck, however, thought Austria would be loyal to Germany from motives of self-interest. He said:

"Austria could not do anything more foolish than to discard us. If she allies herself with Russia, the latter will be so predominant as to reduce Austria to a power of the second rank. Even in a Franco-Russian-Austrian coalition, Russia would always be the moving spirit. Germany's position would not be precarious even then, but it is not to be imagined that she would remain alone. England and Italy would, if we were attacked by France, Russia, and Austria, be on our side as a matter of course. If Austria forces us to come to terms with England or Russia, we will make an excellent bargain, and Austria an exceptionally bad one. Germany is the only power whose interests are similar to those of Austria, and who is therefore reliable. Any other power must be handsomely rewarded to support Austria."—*Translations made for* THE LITERARY DIGEST.

PORTUGAL AND THE ANGLO-GERMAN AGREEMENT.

THE London *Critic* recently asserted that Portugal would sell her colonies, especially Mozambique, in which the port of Delagoa Bay, so much coveted by the English, is situated. The Portuguese, however, do not regard themselves as a "dying nation" destined to swell the possessions of England. "Not only will we keep our colonies, but we will develop them as best we can," said King Charles. The *Journal do Comercio*, Lisbon, referring to the supposed Anglo-German agreement for the spoliation of Portugal, says:

"We are empowered to state that the Anglo-German agreement does not contain any clause in which the cession of territory now under the Portuguese flag is mentioned. There is only a question of economical development with the help of foreign capitalists. In order to prevent jealousies among the powers chiefly interested, 'spheres of interest' have been mapped out, as this is least likely to disturb our colonies. A defensive and offensive Anglo-Portuguese alliance does not exist. But there is some talk of a treaty insuring to the British fleet free access to all Portuguese ports in time of war."

The *Correo*, Lisbon, is little pleased with the prospect of defending Portuguese ports for the sake of England, and hopes that Spain will neutralize what it calls "England's little game." But the Spanish press does not respond. The *Epoca*, Madrid, says:

"We are friendly to Portugal, but we do not intend to embroil ourselves in any foreign venture for the present. The Portuguese must address themselves to France, who has much more at stake. Spain has no time to form extravagant plans for the annexation of territory or a strong foreign policy of any sort. She is too busy adjusting her own affairs."

The *Vossische Zeitung*, Berlin, believes that, despite denials from Lisbon and Berlin, the Anglo-German agreement includes what is practically a division of the Portuguese colonies. The paper says:

"So far it has not been asserted by responsible people that Portugal will give up Delagoa Bay altogether It has only been asserted that the place will be 'leased' to Great Britain for a long period. Nominally the sovereignty of Portugal will be preserved, practically the colony will be a British dependency, from the financial and economical point of view. Portugal is unable to find the capital necessary for the development of her colonies. She must find the money abroad, and is forced to leave the exploitation of the colonies to others. There is no objection to a temporary control of Delagoa Bay on the part of Great Britain. We hope, however, that the interests of the South African republic have been considered by the German Government. England must not be permitted to cut off the Transvaal from its last road to the sea."—*Translations made for* THE LITERARY DIGEST.

Character of the Tagales.—A writer in the *Neuesten Nachrichten*, Munich, describes the Tagales, the dominant race in the Philippines, in the main as follows:

They are not incapable of adopting civilization in the modern sense, as they are a very mixed race. The admixture of Chinese blood has produced very good results. The number of mestizos whose father was white is also very large, and it is these descendants of the Spaniards who fight the battle for freedom. Nor

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are the Tagales themselves without civilization. They have shown much natural strength, have advanced from their original home in Central Luzon to every part of the Philippines and assimilated many Malay tribes. Two enemies they have, which are more dangerous than either the Spaniard or the Americans. They are indolent and their morals are lax. The Spaniards have done much to civilize them, but to this day many return to the life of a hunter after some years' residence in towns and villages. They were, nevertheless, in a pretty advanced state of civilization when the Spaniards came. This is easy to see in the Igorrotos, a kindred race, which remains heathen to this day. The Igorrotos live in fine villages of well-built houses, and their agricultural system is really worthy of admiration. The Tagales themselves are ardent Catholics, but they retain many heathen customs. Their highest aim is to get a son into the church, but they do not observe celibacy very strictly. Many of the Mestizos, Chinese as well as white, are wealthy men, and as these lead in the movement for independence, it will be difficult to conquer the islands. —*Translation made for* THE LITERARY DIGEST.

THE SAMOAN TROUBLES.

SAMOA, the little ward of three big powers, has been in a turmoil. The adherents of Mataafa and Tamasese, two candidates for the throne of the group, have been fighting, and the American, English, and German representatives are mixed up in the affair. We quote from the *Handelsblad*, Amsterdam, a description of the political situation in Samoa:

"For a long time the political condition of the Samoan Islands has left much to be desired. When white men began to settle there, each village had an independent chief, and petty warfare did not cease. There was, however, a tradition that once upon a time a king ruled the whole group, when peace and prosperity reigned. In 1879 a king, Maliëtoa, was chosen, but another chief, Tamasese, disputed his rights, and civil war was the result. Meanwhile Americans, English, and Germans had settled on the islands. The Germans were the most energetic, which aroused the jealousy of the other two nationalities, who did everything they could to injure German trade. It was the Americans and English who influenced Maliëtoa against the Germans, and the latter asked help in Berlin. Maliëtoa was banished, and Tamasese made king. But Maliëtoa's party found another leader in Mataafa, who burned some buildings belonging to the Germans, and killed a few of them ere help arrived. Marines were then landed and Mataafa's men defeated.

"In 1889 the Treaty of Berlin was concluded, by which Maliëtoa was installed as king under the protectorate of Great Britain, Germany, and the United States. These powers agreed that Germany should appoint the president of the Municipal Council of Apia, the United States the chief justice, Great Britain the postmaster-general. In this way Dr. Raffel was appointed by Germany, and Judge Chambers by the United States. In 1898 Maliëtoa died, and Tamasese and Mataafa began to quarrel about the succession. Mataafa, it appears, had the largest number of adherents, and was successful, Tamasese and Maliëtoa's son, Taun, being forced to seek refuge aboard an English gunboat."

The *Hamburger Nachrichten* says that Germany will, without a doubt, recall her representative should he have exceeded his authority. On the other hand, the German Government expects the Washington authorities to examine carefully Judge Chambers's reasons for declaring the election of Mataafa void. The London *Daily News* thinks that, as a matter of course, the United States will refuse to support their representative if he is in the wrong. The *Kieler Zeitung* thinks the Americans and English will object to a division of the Samoan Islands, as their interests are manifestly insignificant, and the *status quo* gives them more influence than is their due. *The Outlook*, London, says:

"The Government at Berlin clearly recognizes that since the Spanish war, which led the Americans to the Philippines, the interest of the United States in Samoan affairs has greatly increased; it knows also that the British and German stakes in the group are mainly commercial, and therefore mainly identical. Germany can thus afford to play the amiable, curb its unruly representatives, and maintain the existing convention."

The Daily Telegraph says it would be unjust to the natives to hand them over to the tender mercies of the Germans. *The Saturday Review* rejoices in this chance to demonstrate the friendship between the United States and Great Britain, and says:

"That Germany is eager to secure possession of Samoa is undoubted; but she is not prepared for a conflict. Nor against Great Britain and America has she any chance of success. Germany will not retire, because her commercial interests preponderate; Great Britain can not, because the Australasian colonies are so deeply concerned strategically; while America's resolve to hold on has been strengthened by recent events. The tripartite control is a miserable failure; but the way out of the difficulty is as obscure now as it was ten years ago."

The St. James's Gazette says:

"There are some among us to whom the German is as the Russian to the Anglo-Indian, or the burglar to the nervous old maid who looks nightly under her bed, who see the hand of Germany making dire mischief. We think they are quite mistaken, and even if the German consul at Apia has been over and above Teutonic, Berlin may be trusted to direct affairs in general with more sense than to allow the empire to be entangled into a squabble over Samoa."

Many French papers intimate that this little squabble about a few islands in the Pacific will not be without influence in international politics. The *Journal des Débats*, Paris, says:

"It will be found that the question is less one of native rule than a conflict between the English and Americans on the one hand and the Germans on the other. This gives the matter its real importance. It is very characteristic that the English and Americans take hold of the occasion to demonstrate their unity, and this must cause some surprise in Germany, as Mr. Chamberlain has only lately made advances to the Germans. A division of the group would undoubtedly be the most sensible solution of the question."—*Translations made for* THE LITERARY DIGEST.

THE DELBRUCK CASE.

TWO forms of popular liberty may not be interfered with in Germany without arousing a storm—the freedom of the press and the freedom of the university. If the former is abused, the authorities are at liberty to cite the offending editor before a tribunal, but only *after* publication, for there is no censorship. The professors are practically free to write and say what they please, public opinion being their only judge. This is well illustrated in the Delbrück case. Professor v. Delbrück, professor of history at the University of Berlin and editor of the *Preussische Jahrbücher*, one of the most influential publications in Germany, in a recent article criticized the expulsion of Danish agitators in somewhat immoderate language, stigmatizing it as "a brutality which must fill with loathing the whole civilized world." His opinion is that every one should be at liberty to agitate to his heart's content; the administration must be such that all attempts to arouse discontent prove futile. The *Hamburger Nachrichten* and other "Bismarck papers" demanded his punishment, and the *Neuesten Nachrichten* wishes the Germans had a little more of the patriotism common among other nationalities. It says:

"It is a pity that nothing can be done against agitators who are German citizens. Just fancy what would happen in France if any one were to agitate in any province for its secession from France to another country! A Dreyfus case is out of the question with us, but existing regulations should be applied as vigorously as possible."

That is exactly what the Government attempted to do, much to its sorrow. Professor Delbrück's article contained nothing offensive under the press laws. But Dr. Bosse, Minister of Edu-

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cation, attempted to discipline him because he had criticized another state official—Governor Köller, of Schleswig—altho he is himself a state official. But altho the overwhelming majority of the press censure Professor Delbrück's remarks as immoderate, they deny the right of the authorities to interfere in the matter. The *Kölnische Zeitung*, Cologne, says:

"We admit that Professor Delbrück has of late years become a veritable 'crank' in his attempts to appear individual, but he has not made many converts, altho some papers use his expectorations for their purpose. The loyal and national press is placed in a disagreeable position by this attempt to punish the professor for what the writer has expressed. What honest man will dare to criticize a writer if the government punishes him for his opinions?"

The *Tägliche Rundschau*, Berlin, says:

"We also do not agree with the professor. But we believe it is a mistake to proceed against the learned gentleman, for we do not doubt that he is honest in his convictions. It is a pity that the Government accepted the advice of some very narrow papers in this matter."

The *National Zeitung*, Berlin, says:

Professor Delbrück should have worded his protest very differently. But his mistake does not merit disciplinary punishment and an attempt to encroach upon the liberty to express opinions. The Government should have left to the patriotic press the task of taking down the professor a peg or two."

The *Vossische Zeitung* recalls the case of Professor Möller, the last university teacher who was disciplined in this way—in 1864—and who said:

"Prussia is the very country which has experienced what it means when officials are persecuted for their opinions. The men who allowed the empire of Frederick the Great to be overthrown twenty years after his death did so because they were without moral strength, made so because they were not allowed to hold opinions of their own."

That v. Delbrück will really be punished in any way is doubtful, at least in the opinion of outsiders, who often see clearer in such matters than the press of the country in which such incidents take place. The *Journal des Débats*, Paris, says:

"The dangerous part of the proceeding against Delbrück is that it attacks the liberty of the university, regarded in Germany as a kind of holiest of the holy. The argument that the journalist, not the professor, is to be punished will not avail. . . . It is doubtful that the Government will persist in its course. History proves that it is dangerous, to any person in authority, to meddle with academic freedom. The Berlin Government will probably think twice and accept the counsel of such moderate journals as the *Kölnische Zeitung*."

The Speaker, London, says:

"The explanation given is that one state-paid official may indeed criticize the acts of another, but he must do so in moderate language. But the universities of Germany have generally been treated as little republics, with local self-government and full freedom of speech; and to insist on the character of a professor as a state-paid official is to deal a very severe blow at the traditional freedom of inquiry and expression which has made these institutions the glory of Germany."

Hardly any German papers deny that the agitation of the Danes is annoying. Yet it must be admitted that, if ever a nation sought to recover lost territory by fair means rather than foul, little Denmark does it. From 1840 to 1864 the Danes oppressed Schleswig-Holstein. The result was a revolt ending in annexation to Prussia. Since then the Danes endeavor to extend their influence by giving substantial advantages to the people of the lost provinces. Yet the agitation is not over-successful, there being hardly more than 100,000 Danish sympathizers in Schleswig, who add one member to the anti-German element in the Reichstag, composed of Poles and Alsatians. It is the fact that the Danes fight with intellectual weapons which prejudices the German Liberals in their favor, and the *Nation*, Berlin, sarcastically remarks that the Prussian Government might just as well adopt the tactics of the New York Musical Protective Association, which endeavors to exclude foreign artists as pauper laborers.—*Translations made for* THE LITERARY DIGEST.

Decline of German Immigration.—Much to the dissatisfaction of the German-American papers, whose circulation is decreasing, the emigration from Germany to the United States is steadily falling-off. The Germans themselves note the fact with undisguised pleasure. The *Post*, Berlin, says:

"The annual emigration statistics of the port of Hamburg show a steady decrease of German emigration. It has not for half a century been so low as in 1898, when only 8,170 Germans left Hamburg.* Yet the emigration as a whole increased nearly 5,000. These facts are rather reassuring for German industry. Experts have long since pointed out that the extreme protectionism of the United States can not possibly be made to agree with the measures which the Americans have taken to restrict immigration. The American industries, if we except such branches as are worked by machinery only, can not be developed unless properly trained workmen are imported from abroad, and especially from Germany. Instead, the Americans restrict the immigration of skilled workmen as much as possible. To this must be added that the American workman is economically in a bad condition. This want of prosperity, which exists despite all denials, will soon make itself felt in industrial circles. To us the steady decline of emigration is not only a desirable but really a very pleasing fact."

The German-American papers admit the facts quoted above, but think the joy of the Germans is somewhat premature. As soon as we have real prosperity in the United States, immigrants will come again in large flocks.—*Translation made for* THE LITERARY DIGEST.

FOREIGN NOTES.

HOOLEY, the great English promoter, paid $45,000,000 for his ventures and sold them for $70,000,000. But the "baksheesh" demanded by his "friends" was so considerable that not a cent of the profits remains to him.

SPAIN fears for some of her European possessions now. It is rumored that Great Britain requires the Balearics as a strategic position in the Mediterranean. An attempt to seize them was made during the last century, but it failed, and Admiral Byng was shot for his failure.

OF all the European countries, Turkey has suffered most from the demon of war during the present century. Until 1898, the Turks had 38 war years, as against 60 of peace. Spain comes next with 31 years, France had 27, Russia 24, Italy 23, England 21, Austria 17, Holland 14, Germany 13 (Prussia proper only 12), Sweden 10, Portugal 10, Denmark 9. Much of this is for reckoning of the first Napoleon.

DURING times of international animosity it is often suggested to punish the real or supposed enemy by boycotting his goods. The theory may be very patriotic; whether it works well in practise is an open question. A Danish shoe-store recently advertised that "in order to be rid of the stock manufactured by the hated Germans, German footwear will be sold at half-price." Since then the smart Dane has found it difficult to import enough material for the continuation of his "slaughter" sale.

A WIZEN, shaky little lady, apparently about 70 years old, filed her claim in the Madrid pension office the other day. This was Maria Lousia Yunigo, the heroine of Punto Brava. She is only 39. She lived with her family on her Cuban estate, when the insurgent chief, Quentin Bandera, attacked the place. Her people, including her husband and two sons, were all killed, and the insurgent leader tried to make her cry *Cuba Libre* by their bodies. But she only shouted *Viva España*. When Bandera beat her, she attacked him, tearing out one of his eyes. She was then scalped with a machete, her ears were slit to get her diamond earrings, and dozens of wounds were inflicted upon her. She was left for dead, but the Spaniards, who arrived soon after, found her heart still beating and she was revived. Two similar cases are known in South Africa, where two young girls received seventeen and nineteen spear wounds respectively, yet lived to be grandmothers.

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*This number includes only citizens of the German empire. In the United States, all German-speaking emigrants, be they Swiss, Austrian, Hungarian, or Russian, are classed as Germans.

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The Sanitary Still is Best

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Chicago, Jan. 20th, 1899.

THE CUPRIGRAPH CO.,
108 No. Green St., City.

GENTLEMEN: We beg to submit the following report of a series of comparative tests made in our laboratory on the Ralston New Process Still and the **Sanitary Still** manufactured by your company.

The dimensions of the Stills are as follows:

Ralston New Process Still.		**THE SANITARY STILL.**
9-in.	Diameter at bottom of Reservoir	12-in.
9-in.	" top of Reservoir	10-in.
8⅝-in.	" bottom of Condenser	8½-in.
9-in.	" top of Condenser	10-in.
14⅝-in.	Total height	18½-in.
4-qts.	Capacity of Reservoir	8-qts.
8-qts.	" Condenser	8-qts.
1-qt.	" Distilled Water Chamber	4-qts.
74.51-sq. in.	Condensing Surface	332.63-sq. in.
63.62-sq. in.	Heating Surface	113.10-sq. in.
0.0179-in.	Thickness of Metal	0.0226-in.

Three different tests were made—two of four hours' duration and one of one hour duration. The Stills were heated over gas stoves which were as nearly alike as possible. The amount of gas used was carefully measured in each case by meters, and the same pressure maintained throughout each test. In the four-hour tests the Stills were changed from one stove to the other in order to eliminate all error arising from differences in meters, burners, etc.

FIRST TEST.

7.93 quarts of water at 56 F. were placed in the condenser and 3.17 quarts at 58° F. were placed in the reservoir of the Ralston New Process Still, and 7.93 quarts at 52 F. were placed in the condenser and 6.34 quarts at 58° F. in the reservoir of the **Sanitary Still**, this being the working capacity in each case. The gas was turned on and the Stills were run side by side, the reservoirs being replenished from their condensers, and the condensers with fresh water when necessary. 7.42 quarts were added to each condenser, but owing to its smaller reservoir, its smaller amount of condensing surface and consequently its greater loss by escaping steam, it was necessary to replenish the Ralston New Process Still **seven times** during the four hours, while the **Sanitary Still** had to be replenished but **three times** in that period. It was also necessary to draw off the distilled water from the Ralston New Process Still more frequently, as the capacity of its distilled water chamber was only one-fourth that of the **Sanitary Still.**

Ralston New Process Still.		**SANITARY STILL**
4.54-qts.	Distilled Water Obtained	5.27-qts.
0.073-qts.	" per cu. ft. of gas	0.082-qts.
Excess of *total* Distilled Water from **Sanitary Still** over the Ralston New Process Still		22.81 per cent.
Excess of Distilled Water *per cu. ft. of gas* from **Sanitary Still** over the Ralston New Process Still		12.33 per cent.

SECOND TEST.

In this test 7.93 quarts of water were placed in each condenser and 3.17 quarts in each reservoir at practically the same temperature, and the Stills run under as nearly the same conditions as possible for *one hour* without replenishing either condenser or reservoir of either Still. The same meters, furnished with pressure gauges, and the same stoves were used as in the first test. The following results were obtained:

Ralston New Process Still.		**SANITARY STILL.**
1.20-qts.	Distilled Water obtained	1.39-qts.
0.083-qts.	" per cu. ft. of gas	0.093-qts.
Excess of *total* Distilled Water from the **Sanitary Still** over the Ralston New Process Still		15.83 per cent.
Excess of Distilled Water *per cu. ft. of gas* from the **Sanitary Still** over the Ralston New Process Still		12.04 per cent.

THIRD TEST.

In this test 7.93 quarts of water were placed in each condenser and 3.17 quarts in each reservoir at practically the same temperature, and the Stills were run for four hours side by side and under the same condition. The reservoirs of each Still were replenished from their condensers at the same time, but only when it was necessary to prevent them from running dry. The Stills were given the same amount of attention. The results obtained are as follows:

Ralston New Process Still.		**SANITARY STILL**
4.36-qts.	Distilled Water obtained	5.97-qts.
0.065-qts.	" per cu. ft. of gas	0.093-qts.
Excess of *total* Distilled Water from the **Sanitary Still** over the Ralston New Process Still		36.92 per cent.
Excess of Distilled Water *per cu. ft. of gas* from the **Sanitary Still** over the Ralston New Process Still		43.07 per cent.

Respectfully submitted,
ROBERT W. HUNT & CO. (Signed.)

$1000 Challenge!

The Cuprigraph Co., maker of THE SANITARY STILL, challenges the maker of the Ralston New Process Still to a series of three tests of the two stills, identical in all respects with the description given above, to be held where designated by three firms of experts, one each to be chosen by the manufacturer of each Still, and the third by the two thus chosen.

Sufficient heat of gas shall be supplied at each test so that the amount of heat that is absorbed shall be sufficient to evaporate into steam at atmospheric pressure from a temperature of 60° F. two quarts of water per hour continuously during the test.

The makers of each Still to deposit with the three firms prior to holding the tests $1,000.00 each. The sum to be used in defraying the expenses of the test, and the balance in advertising the report of the experts in such mediums and in such a manner as the maker of the Still which shall produce the most water in any two of the three tests may dictate. This challenge must be accepted within thirty days from date, February 25.

FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

It is contended by the Vice-Deputy Consul Blom, at Copenhagen, who has recently interviewed importers of rails at that place, that American manufactured steel rails can compete in quality and price with those hitherto imported into Denmark from Germany and Great Britain. Railroads in Denmark require rails weighing 45 and 75 pounds per yard. Several new roads have been projected, and will be built in the near future. While locomotives are all imported from Germany, Mr. Blom states that it is contemplated to send some orders for American locomotives. Manufacturers can correspond with H. C. Peterson & Co., Industribyguing, Copenhagen.

Consul-General Pratt writes from Singapore, December 9, 1898:

The telegraphic announcement that the President had recommended the establishment of regular and frequent steamship communication with the new possessions of the United States, has met with most favorable reception here. The trade between the Philippines and Singapore and between the latter and the United States is of importance, and this, I think, could be greatly facilitated and increased by the very plan which the President recommends. Since the chartered steamers which for the last few years have been running between New York, this port, and those of China and Japan have done so well, I can but believe that regular American-owned lines, and in particular one plying between New York, Singapore, and Manila, with a smaller corresponding line between here and lesser Philippine ports, would do far better still.

The Mexican Senate has approved the contract dated October 12, 1898, between the Secretary of Communications of the Republic and José Maria Botella, for the construction of a railway from Parral, in the state of Chihuahua, to Minas Nuevas, with the privilege of extending the same to the mining district of Concepcion. The Senate has also approved the contract with Mariano Gallardo and Anacarsis Peralta for the construction of two lines of railway in the States of Tabasco and Chiapas, the starting point of one of which is Pichucalco, to strike the River Blanquillo at the most convenient point; the other to run from Teapa to the most convenient point upon the river of the same name. Interested persons may be able to reach the concessionaries of these projected lines by addressing them in the care of of the Minister of Communications.

An article in the Arabic newspaper, *Lissan-ul Hal*, November 23, 1898, says that American silk manufacturers are beginning to realize the benefits that would arise from direct dealings with the Syrian silk producers. Figures collected by the Bureau of Statistics of the United States Treasury are quoted, showing the progress of silk manufacture in the United States within the last few years, and also imports and exports of raw and manufactured silks.

For General Debility

Use Horsford's Acid Phosphate.

Dr. R. D. FAIREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility, and pulmonary diseases."

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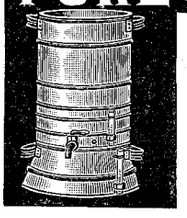

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A FAMOUS

Japanese Chemist.

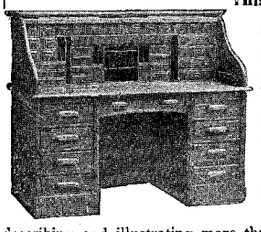
The medical papers of the country have been giving much space of late to a remarkable discovery by Mr. Jokichi Takamine, a Japanese scientist. It seems, to borrow the expression of the New York *Medical Times*, that "the profession has long desired" a digestive principle that will act on starchy foods (*i. e.*, a diastase). Pepsin and pancreatin are most efficient with meats and albumen, but fail on starch. Medicine had no treatment for starchy indigestion until a far-away chemist discovered Taka-Diastase.

The Therapeutic Gazette for October contains an article by Dr. Hugh S. Cummings, of Norfolk, Va., which ends thus: "In every case in which I have used Taka-Diastase, the result has been markedly good. I have been able to note a gradual gain in flesh and a rapid change in the general mental condition of the patient. I have welcomed the addition of Taka-Diastase to our list of modern remedies, for certainly no trouble is more common than intestinal digestion, nor has any disease come under my observation which has been so troublesome to treat or so difficult to overcome."

Now the commonest form of indigestion, indeed a phase of practically every case, is trouble in assimilating starchy foods. These foods form a great part of our diet—bread, vegetables, fruits, cereals. Such is the enormous field of usefulness open to this new digestive. It is offered to the general public in the form of Kaskola Tablets. Of course, the pure diastase would not be a good general remedy. In the Kaskola Tablets they are combined with the good old standard medicinal elements which tone up the stomach, and, with Taka Diastase, form a treatment that will cure the vast majority of cases of dyspepsia. So unfailing has been its success that the manufacturers, the P. L. Abbey Co., Kalamazoo, Mich., offer to send any one free a fifty-cent box on condition that if benefit is derived from its use, the price be mailed to the company within two weeks. If no benefit is found, no charge will be made.

DICKERMAN'S DURABLE DESKS.

This one in Oak



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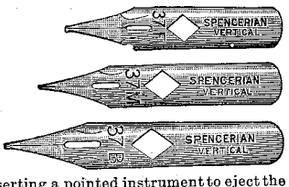
See That Hole?



That is for inserting a pointed instrument to eject the pen from the holder, and to prevent the ink from flowing back on the pen and soiling the fingers.

Samples on receipt of return postage. **Ask for Vertical No. 37.**

Spencerian Pen Company

450 Broome Street, New York.

PERSONALS.

COL. THEODORE ROOSEVELT and Gen Leonard Wood, now governor of Santiago, have been friends ever since the governor of New York entered the Navy Department. In *Scribner's* the latter thus characterizes General Wood.

"Like so many of the gallant fighters with whom it was later my good fortune to serve, he combined, in a very high degree, the qualities of entire manliness with entire uprightness and cleanliness of character. It was a pleasure to deal with a man of high ideals, who scorned everything mean and base, and who also possessed those robust and hardy qualities of body and mind for the lack of which no merely negative virtue can ever atone. He was by nature a soldier of the highest type, and, like most natural soldiers, he was, of course, born with a keen longing for adventure, and, tho an excellent doctor, what he really desired was the chance to lead men in some kind of hazard. To every possibility of such adventure he paid quick attention."

W. S. GILBERT does not retain all of his humor for use in his librettos.

In the early days of his success, when Gilbert and Sullivan were considered by managers as the "sure winners" in the comic-opera field, a young woman who was a member of one of the "Pinafore" companies wrote to Gilbert telling him of her approaching marriage with a young man of good position and family.

Gilbert congratulated the young woman and expressed the hope that her future might be prosperous and happy

Only a little more than a month passed and another letter from the same girl reached him, in which she stated that her engagement with the young man had been broken and that she had accepted another suitor.

He replied that he had every confidence in her judgment, and again expressed his hearty wishes for her welfare.

It was almost two months after that that Gilbert received a third letter from the same girl, who informed him that young Lord —— had proposed and that she had accepted him, after breaking her engagement with No. 2.

Gilbert's humor could no longer withstand the temptation, and he wrote: "I desire to congratulate you on your approaching marriage with"—Here he placed an asterisk, and in a footnote added

"Here insert the name of the happy man."

Current Events.

Monday, February 13.

—An unusually **severe snow-storm** cripples transportation and trade throughout the country.

—The Senate passes a bill **to revive the grade of admiral** in the navy; also the Agricultural Appropriation bill.

—The American forces under General Miller **capture Iloilo.**

—The steamship *Bulgaria* is reported off the Azores in a sinking condition

Tuesday, February 14.

—The White Star Line steamship *Germanic* **sinks** at her pier.

BROWN'S Bronchial Troches

(Made only by John I. Brown & Son, Boston.)

give instant relief in

Hoarseness

Happy Children

"Children are Love's flowers to brighten the world." Let them be kindly nourished.

Quaker Oats contains every food element required to perfectly nourish children during the period of rapid growth. It gives them strong, lithe bodies, clear eyes, good teeth and rosy cheeks.

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Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practise almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-grain lozenges, very pleasant to taste, and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour, and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh, and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich.

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The RALSTON STILL

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Most Scientific in Construction
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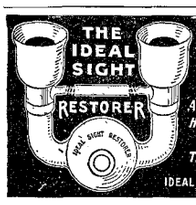

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—The Senate **passes the McEnery resolution** regarding American forces in the Philippines.

—The Secretary of the Navy issues an order **abolishing the canteen** on naval vessels or within the limits of navy yards, naval stations, or marine barracks.

—Col. Wm. J. **Bryan addresses the Minnesota House** of Representatives.

—The Missouri Senate passes a resolution asking Congress to provide for the election of **United States Senators** by direct popular vote.

Wednesday, February 15.

—The President nominates Samuel J. Barrows, of Massachusetts, for **Librarian of Congress**, and George W. Wilson, of Ohio, for Commissioner of Internal Revenue.

—Further **fighting in the Philippines** is reported; the Americans capture the town of Jaro.

—Ceremonies in memory of the destruction of the **battle-ship** *Maine* are held in Havana.

—Five buildings of the Brooklyn **navy yard are burned,** the loss being estimated at over $1,000,000.

—Count Leo **Tolstoy writes a letter** condemning the Czar's peace proposals.

Thursday, February 16.

—President **McKinley speaks on the Philippine question** at the banquet of the Home Market Club, in Boston.

—The Senate passes the Military Academy appropriation bill.

—The House strikes out of the Sundry Civil bill the item of **$20,000,000** to be paid to Spain under the terms of the peace treaty.

—It is announced from Madrid that all the Spanish captains who took part in the battles of Manila and Santiago will be **tried by court-martial.**

—**M. Felix Faure,** president of the French Republic, dies of apoplexy.

Friday, February 17.

—The **naval personnel bill** passes the Senate.

—The Senate passes resolutions of sympathy with France in her grief for the **death of President Faure.**

—Two bills are introduced in the House **to pay Spain $20,000,000** provided for in the Peace Treaty.

—The **sundry civil bill passes** the House.

—The **Miles Court of Inquiry** meets in secret session.

—Spain decides **to release Filipino prisoners** in hopes that in turn Spanish prisoners will be released.

—Lewis Miller, **founder of the Chautauqua movement,** dies in Akron, Ohio.

Saturday, February 18.

—The army **beef Court of Inquiry** holds an executive session.

—Col. **W. J. Bryan,** in an address on "Imperialism," advises independence for the Filipinos under a protectorate.

—M. Loubet, president of the Senate, is chosen **President of France.**

—Demonstrations in the streets of **Paris** by the National Party are checked by the police.

—A **railroad accident** near Brussels results in the death of twenty-one persons and the injuring of one hundred.

Sunday, February 19.

—Despatches state that the rebels still hold the country in the vicinity of **Guadalupe** despite the efforts of the gunboats to dislodge them.

—In a **fight with Russians at Talien-Wan** over the payment of taxes three hundred Chinese are killed.

—It is reported that the **insurgents in Manila** are massing for an attack.

Macbeth makes half the lamp-chimneys; and half the dealers won't sell 'em, because they don't break.

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Go to California via "Sunset Limited," the fastest and finest long distance train in the world. Our patrons of past seasons will doubtless be pleased to know that this unexcelled train-service is operated between New Orleans and San Francisco again this year, thus affording an escape from the rigors of our wintry blasts via a semi-tropical route to the land that knows no winter. Direct connections for Mexico, Hawaiian Islands, Japan, China, the Philippines, Australia, and around-the-world. For further particulars apply to Southern Pacific Co., 349 Broadway, New York.

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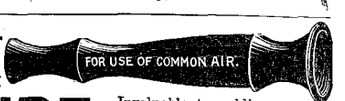

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CHESS.

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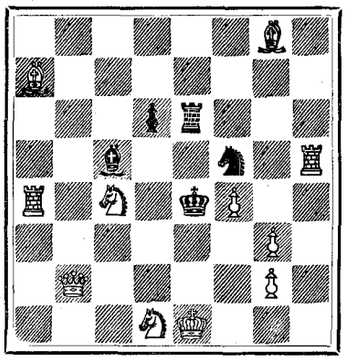
Problem 358.

BY JESSE ALBERT GRAVES.

From The American Chess Magazine.

(Published first in *Chess-Nuts*, more than thirty years ago.)

Black—Five Pieces.



White—Eleven Pieces.

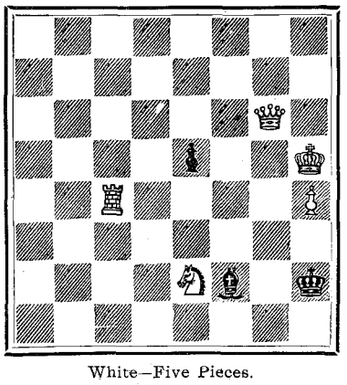
White mates in three moves.

Problem 359.

BY W. A. SHINKMAN.

Specially contributed to THE LITERARY DIGEST.

Black—Three Pieces.



White—Five Pieces.

White mates in three moves.

Solution of Problems.

No. 353.

1. K—K 7 / K—Kt 5	2. Q—Kt 8, ch / K—R 6	3. Q—Kt 3, mate
	2. ..... / K—B 5	3. Q—Kt 5, mate
1. ..... / P—K 6	2. Q—B 4 / Any	3. Q x P(B 6), mate
1. ..... / P—B 5	2. Q x B / Any	3. Q x B P, mate.
1. ..... / P—Q 3	2. Q—Kt 8 / P—B 5	3. Q x B, mate
	2. ..... / Any other	3. Q—Kt 3, mate
1. ..... / P—Q 4	2. Q—Q B 7! / P—B 5	3. Q x B, mate
	2. ..... / Any other	3. Q—Kt 3, mate

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; R. M. Campbell, Cameron, Tex.; the Rev. F. H. Johnston, Elizabeth City, N. C.; Prof. C. D. Schmitt, University of Tennessee; A. Knight, Bastrop, Tex.; the Rev. H. W. Provence, Montgomery, Ala.; C. R. Oldham, Moundsville, W. Va.; the Rev. J. G. Law, Ocala, Fla.; N. Hald, Donnebrog, Neb.; C. L. Owen, Central City, Neb.; A. R. Gorrell, Newton, Ia.; the Rev. A. F. Goetz, Fairbanks, Mo.; Prof. W. W. Smith, Randolph-Macon College, Ashland, Va.; C. Graeme, Berkeley, Cal.; M. F. Mullan, Pomeroy, Ia.; Miss Medora Darr, Finleyville, Pa.; E. B. Robbins, Crary, N. D.

Comments: "A Napoleonic problem; the attack must be directed against the strongest line (Q B's diagonal)"—M. W. H.; "Position strains the imagination a little bit; but the idea is very cute"—H. W. B.; "Only the King could cut the Gordian knot"—I. W. B.; "Fairly good, tho not difficult"—R. M. C.; "Creditable performance"—F. H. J.; "Well executed"—A. K.; "Key very neatly hidden"—H. W. P.; "A darling"—C. G.

Prof. C. D. S., and H. Ketcham, Vergennes, Vt., solved 352.

C. G., H. K.; J. L. K., Fort Collins, Col.; Prof. W. R. Pratt, Central Christian College, Albany, Mo.; L. J. Jones, Franklin, Ky.; J. R. Beede, West Epping, N. H.; R. Frazer, Amsterdam, N. Y.; T. R. Denison, Ashville, N. C.; F. B. Osgood, North Conway, N. H.; F. L. Hitchcock, Scranton, Pa., got 351.

The Rev. A. F. G., J. L. K., L. J. J., C. G., and W. W., Cambridge, Mass., were successful with 349.

C. L. O. Central City, Neb., solved 349 and 350.

Erratum.

In the Fifth Janowski-Showalter game, Black's 20th move should be Q—K 2, instead of Q—Kt 2.

Our Correspondence Tourney.

SECOND GAME IN THE FINALS.

Evans Gambit.

V. BRENT, New Orleans. *White.*	A. L. JONES, Montgomery, Ala. *Black.*	V. BRENT. *White.*	A. L. JONES. *Black.*
1 P—K 4	P—K 4	12 Q x B	P—Q Kt 3 (b)
2 Kt—K B 3	Kt—Q B 3	13 Kt—Kt 5	Castles (c)
3 B—B 4	B—B 4	14 B—Q 3	P—B 4
4 P—Q Kt 4	B x P	15 P x P *e.p.*	Q x P
5 P—B 3	B—R 4	16 B x R P ch	K—R sq
6 P—Q 4 (a)	P x P	17 Q—K Kt 3	Kt—B 4
7 Castles	P x P	18 B x Kt	Q x B
8 Q—Kt 3	Q—B 3	19 R—Q 3	K—Kt sq
9 P—K 5	Q—Kt 3	20 R—K B 3	Q—Q 4
10 Kt x P	K Kt—K 2	21 B—Kt 2	R x R
11 R—Q sq	B x Kt	22 R—K sq	Q—B 2
		23 Q—R 4	Resigns.

Notes by One of the Judges.

(a) We prefer Castles, first.

(b) It is quite evident that Black did not see White's continuation. P—K R 3 would have prevented Kt—Kt 5.

(c) After this, Black could have resigned gracefully, as every move is forced, and there is no escape. He might have tried P—K 4, but, even this, would have afforded little relief, for .... 14 P x P *e.p.*, B—K 3; 15 P x Kt, etc.

The Brilliancy Game, Vienna Tournament.

The committee has awarded the prize for the most brilliant game played in the Vienna Tournament to the American champion, H. W. Pillsbury. Here is the game:

Queen's Pawn Opening.

HALPRIN. *White.*	PILLSBURY. *Black.*	HALPRIN. *White.*	PILLSBURY. *Black.*
1 P—Q 4	P—Q 4	20 Kt (Kt 5)—K 4	Kt x Kt
2 Kt—K B 3	Kt—K B 3	21 Kt x Kt(g)	Kt—B 6 ch
3 P—K 3	P—B 4	22 K—Kt 2	B—Kt sq (h)
4 P—Q Kt 3 (a)	P x P	23 R—K R sq	P—B 4
5 P x P	Kt—B 3	24 Kt—B 3	P—K 5
6 P—B 4	B—Kt 5	25 B—K 2	R—K sq
7 B—K 2	P—K 3	26 Kt—Kt 5 (i)	P—B 5
8 Castles	P x P	27 Q—R 3 (k)	P—K 6
9 P x P	R—B sq (b)	28 P—Q 6	Kt—K 4
10 B—Kt 2	B—K 2	29 B x Kt	P—B 6 ch
11 Q Kt—Q 2	Castles	30 K—R 2	R x B
12 Q—Kt 3	Q—B 2	31 B—Q 3	B—Q 2
13 Q R—B sq	K R—Q sq	32 P x P	Q—Kt 5
14 Q—K 3 (c)	B—Q 3	33 B—B sq	R—R 4
15 P—Kt 3	Q—R 4	34 R—B 2 (l)	R x Kt
16 B—Q 3	Q—K R 4	35 R—Q 2	R—K 4
17 Kt—Kt 5	P—K 4 (e)	36 Q—Kt 2	R x K P
18 P—Q 5	Kt—Q 5	37 QxQ Kt P	B—B 3
19 P-K R 4(f)	P—K R 3	38 Q—Kt 2	P—B 7 (m)
		39 Resigns.	

Notes (abridged) by Emil Kemeny, in The Ledger, Philadelphia.

(a) Better was P—Q B 4 or P—Q B 3. The P—Q Kt 3 and B—Kt 2 development is good enough for the defense. By adopting this play White loses time, and, in fact, the advantage of first move.

(b) He could not well play B x Kt and Kt x Q P, for White plays B x B and B x Kt P. The text move is much stronger. White's center Pawns are not easily guarded, and Black places his forces so as to bear on them.

(c) Better, perhaps, was K R—Q sq.

(e) Well played. If White captures the Pawn, then B x P follows. Black obtaining the command of the open Q file. If, however, P—Q 5 is played by White, then his opponent continues Kt—Q 5, which strengthens the attack.

(f) B x Kt could not be played. Black answers P x B, and he will win the adverse Kt at Kt 5.

(g) He could not play B (Q 3) x Kt, for Kt—K 7 ch would have won the exchange. Nor was Q x Kt any better. Black answers B—K B 4 and B x B, again winning the exchange. Had White played B (Kt 2) x Kt, then Kt x Kt would at least have won the exchange.

(h) A powerful move. Black maintains his Bishop, and by continuing P—K B 4 will obtain an irresistible attack. White's game is compromised. He can dislodge the adverse Kt from the commanding position it occupies. If B—K 2, then Kt x R P ch and B x B may follow. If, however, Kt—Q 2 is played, then Kt x Kt, B—B 6 ch, P—K 5 and eventually Q—Kt 5 leads to a winning attack.

(l) With the intention to continue Kt—Q 4, followed eventually by Kt—K 6 and Kt—B 4. Black, however, has a splendid reply on hand, which virtually forces a win.

(k) He could not well play P x P. Black answers Kt x P ch, and if K—B sq is played, then B x P, leading to an easy win.

(l) Black threatened R x P ch, Q x P ch and Q—Kt 6 ch, followed by mate, against which the text move guards. Black, however, wins the Kt, for he can safely play R x Kt. Better, perhaps, was Q—Kt 2, but the game was beyond repair.

(m) Threatening Q x Kt P mate. White can not guard without losing at least a Rook.

Pillsbury in Chicago.

The Chicago Chess and Checker Club have given the American Champion a right royal welcome, and arranged for ten meetings, thus giving the Chess and Checker players of Chicago and their friends a full opportunity to witness the remarkable playing of this remarkable genius. On the evening when he played Chess and Checkers simultaneously, he won at Chess 14 games, lost 5, and drew 2, while at Checkers he won 2, lost 2, drew 3.

World's Champions.

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1780. Philidor, unbeaten.
1800. Deschapelles, unbeaten.
1834. La Bourdonnais, unbeaten.
1843. Staunton, lost to Anderssen in 1851.
1851. Anderssen, lost to Steinitz in 1866.
1866. Steinitz, lost to Lasker in 1894.
1894. Lasker, present Champion.

The remarkable fact is that there have been only eight Champions in this long period.

Pillsbury and the Press.

Referring to the conditions proposed by Pillsbury concerning a possible match with Janowski, that newspaper-reporters should not be present, the Troy *Press* says: "Pillsbury is immensely indebted to the Press for his great reputation as a Chess-player, through which he earns a handsome livelihood, and the spirit he shows in return savors of meanness. His cupidity clouds his common sense. It will be remembered that a similar but futile effort to make money by selling his games at the St. Petersburg match is thought to have operated most unfavorably upon his score. Janowski, however, plays the part of a gentleman and Chessman, and creditably refuses to be a party to any such narrow and selfish restrictions as are imposed by Pillsbury. And it is by no means certain that he could be defeated by Pillsbury's play. Janowski's record is a brilliant one, and he is imbued with the generosity and catholicity which gave him popularity as well as eminence as a master. The contrast between his course and Pillsbury's in regard to the projected match will endear the American Press to the Parisian."

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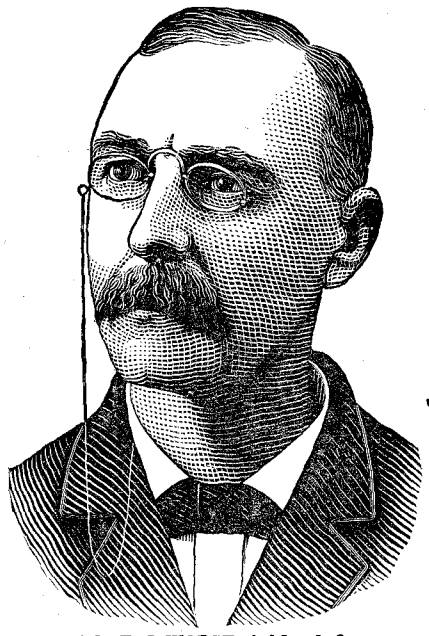

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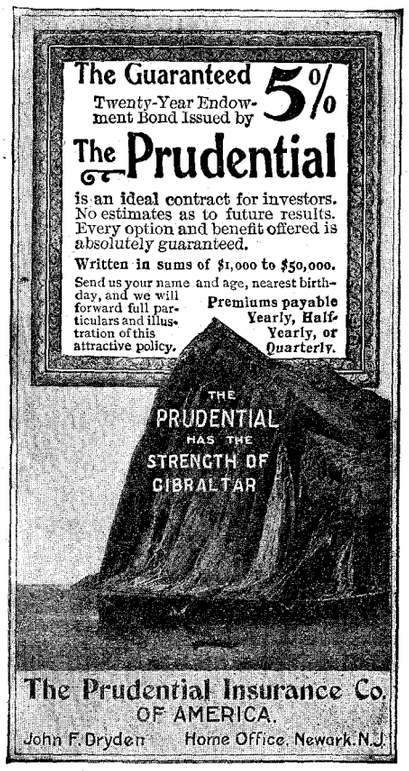
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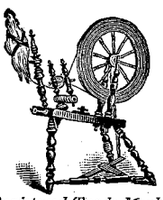

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